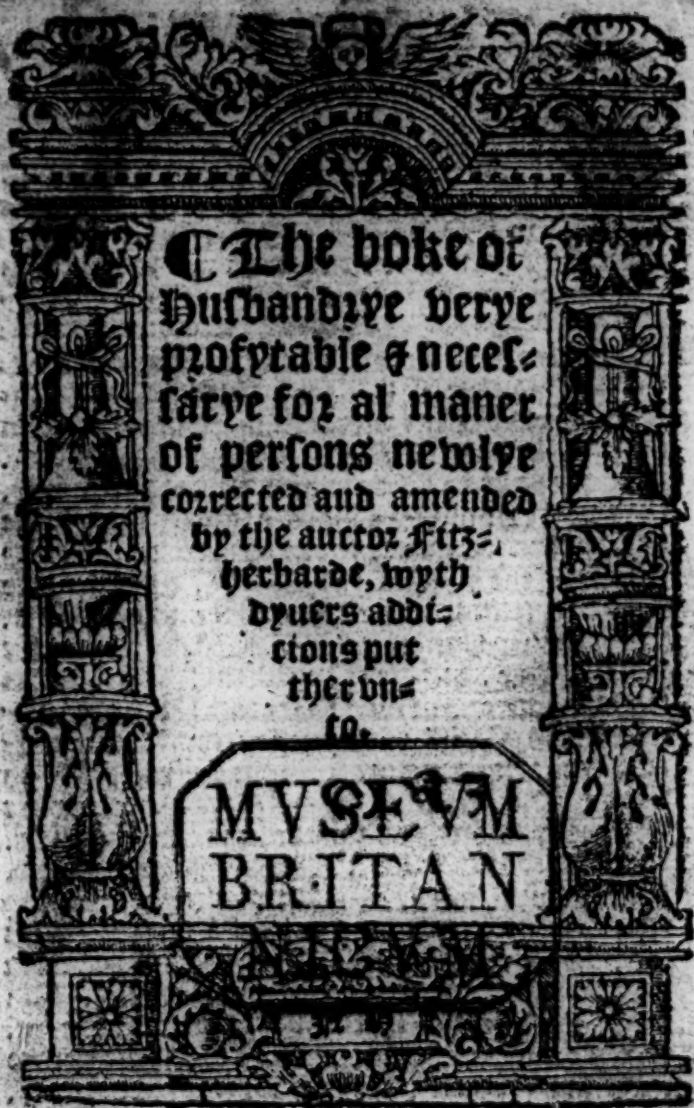


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The Auctours pro- logue.



It is a questio.

Thys is the question whereunto
is euerye manne ordeined and as
Job sayth (*Homo nascitur ad la-
bores, sicut auis ad volandum*)
That is to saye, a manne is ordey-
ned and bozne to do labour, as a byrde is ordey-
ned to flye. And the Apostle sayth. *Qui non labo-
rat non manducet*, debite enim in obsequio dei la-
bozare qui de bonis eius vult manducare, that is
to saye, he that labourerth not shoulde not eate.
And he ought to labour and do goddes worke,
that wyl eate of hys goodes or gyftes the whiche
is an harde texte, after the lytterall sence. For by
the letter, the Kyng, the Quene, nor all other
Lordes spirituall and tempozall shoulde not eate,
without they shoulde labour. The whyche were
vncommelye, and not conuenient for suche esta-
tes to labour. But who that readethe in the boke
of the Moralityes of the chesse, shall therby per-
ceyue that euery manne from the hyghest degre to
the lowest, is sette and ordayned to haue labour
and occupacyon. And that boke is deuptyd in .vi.
degrees, that is to saye: The Kyng, the Quene,
the Byshoppes, the knyghtes, the Judges, and
the Vomen. In the whiche boke is shewed theyr
degrees, theyr auctoryties, theyr workes, and theyr
occupacions, and what they oughte to do. And
of the doyng and executinge theyr auctorities.
workes and occupacions haue a wondrous greate
study and labour. Of the whiche auctoryties,
occupacions, and workes, were at thys tyme to
longe

to longe to wyte, wherfoze I remytte that boke as myne auctour therof. The which booke wete necessary to be knowe of euery degre. That they myghte do and order them selfe accordynge to the same. And in so muche the Yomen in the sayde n. o. ralytes and game of the chesse be set befoze to labour, defende, and maynteyne all the other hyper estate, the whiche Yomen repesente the common people, as husbandes and labourers, therfoze I purpose to speake fyrste of husbandry. Finis.

Here begynneth the boke
of husbandrye, and fyrste wherby
husbandemen do lyue.



The mooste generall pynge that husbandes can haue is by plowynge and sowing of theyr cornes, and reynge of bredynge of theyr cattell, and not the one without the other. Then is the ploughe the mooste necessaryest instrumente that an husbände can occupy, wherfoze it is conueniente to bee knowne, howe a ploughe should be made.

Of dyuerse maners of plowes.

There be plowes of dyuers mahyng in dyuerse countreys, and in lyke wyse there be plowes of yron of dyuers facyons. And this is bycause there be many maner of groundes & soyle. Some whyte cley, some red cley, some graueel, or chylturne, some sande, some mean erth, some medled wth marle, & i many places hth ground

The booke

and one plough wyll not serue in all places where
foze it is necessary to haue diuers maners of plow-
es. In Somersset theye about zelestre, the share
beam & in many places is called the plough heed, is
foure or fyue fote longe, & it is brode and thynne.
And that is because the lande is verry tough, and
wold soke the ploughs into the earthe yf the share
beam were not longe brode and thynne. In kent
they haue other maner of plowes, some go with
wheles as they do in many other places, and some
wyl tourne the whele at euery landes ende, and
plowe all one waye. In Buckyngham theye are
plowes made of a nother maner and also other
maner of plough yrons, the whiche me seemeth ge-
nerally good and lykely to serue in manye places
and specially if the plough beame and sharebeame
were foure inches longer betwene the thet and
the plough taylor, that the whele myghte
come moze a slope, for those plowes gyue out to
sodenly, and therfoze they be the worse to drawe,
and for no cause elles. In Lecester theye, Lanke-
theye, Yorke theye: Lyncolne, Norfolke, Cambrige
theye, and many other countreys, the plowes be
of dyuers makynge, the whyche were to longe
a poynt to declare howe. &c. But howe so euer
they be made, yf they be wel tempored and go wel
they may be the better suffered.

¶ To knowe the names of all
partes of the plough.

MEN that be no husbandes may fortune to
reade this booke, that knoweth not which
is the plough beame, the sharebeame the
plough thet, the plough taylor, the styl: the rest,
the whele, the fender, the rough staves, the
plough

plough fote, the plough heare or cocke: the share þ
culture and plough mall. Peraduenture I gyue
them these names here, as is vled in my countrey
and yet in other countreys they haue other na-
mes, wherfoze ye shall knowe the ploughe beame
is the longe tree aboue, the which is a lytle ben-
de the sharebeame is the tree vnderneath, wherupon
the share is set, the ploughe meth is a thynne pece
of dye wood made of oke, that is sette faste in a
mortis in the ploughbeame and also into þ share
beame the whythe is the keye and the chiefe bande
of all the ploughe. The ploughe tayle is that the
husbande holdeth in his hande, and the hynder
ende of the ploughbeame is put in a longe styte
made in the same tayle and not set fast, but it may
ryle by and go downe, and is pynned behynde, &
the same ploughe tayle is set faste in a mortis in
the hynder ende of the share beame. The ploughe
style is of the ryght syde of the plough, wherupon
the rest is set, ther est is a lytle pece of wood pyn-
ned faste vpon the uthier ende of the style, and to
the sharebeame into the further ende, the schelbiede
is a brode pece of wood fast pynned to the ryghte
side of the meth in the further ende, and to the be-
ter syde of the style in the hynder ende, the sen-
biede is a thynne boarde, pynned or nayled mooste
commenly to the lyfteside of the meth in the fur-
ther ende, and to the ploughe tayle in the hynder
ende. And the sayde schelbiede wolde come ouer the
sayde meth and senbiede an ynche, & to come paste
the myddes of the share made with a sharpe edge
to receyue and tourne the earth when the culture
hathe cuted it. There be two longe stauces in euery
ploughe in the hynder ende, set a slope betwene

The booke

the ploughe tayle and the sylte, to holde out and kepe the ploughe abyode in the hynder ende, & the one is longer then the other. The plough fote is a lytle pece of wood with a croked ende set before in a moztis in the plough beame, set fast with wedges to dryue vp and downe, and it is as a stape to order of what depncesse the ploughe shal goo. The ploughe eare is made of thre peces of yron, nailed fast to the ryght side of þ plough beame. And pooze me haue a croked pece of wood pinned fast to þ plough beame. The share is a pece of yron shapen before and byode behynde, a fote longe, made with a socket to be set on the further ende of the share beame, the culture is a bende pece of yron set in a moztis in the myddes of the ploughe beame fastened with wedges on euery syde, and the backe therof is half an ynche thicke and more then thre ynches byode, & made kene before to cut the erthe cleane and it must bee well steeled, and that shall cause the easyer draughte, and the yrons, to laste muche longer. The plough wal is a pece of harde wood, with a pyn put throughe set in the ploughe beame in an augers hole.

The temporynge of plowes.

Now the plowes bee made of dyuers maners, it is necessary for a husband to know how these plowes shoulde be tempored to plowe and turne cleane, and to make no rest balke. A rest balke is where the ploughe byteth at þ poynt of the culture and share, and cutteth not the grounde cleane to the forowe, that was plowed last before, but leaueth a lytle rygge standynge betwene the whiche doth byde thyrskels & other wedes. All these maner of plowes shoulde haue all lyke

lyke one maner of temperyng in the yrons. How
 beit a man may temper for one thyng in .ii. or .iii.
 places, as for depnes. The fore is one, the settinge
 of the culture of a depnes is another, & the thynde
 is at the plough tayle, where be two wedges that
 be called Note wedges, the one is in þe Note about
 the beame, another in the sayde Note vnder the
 ploughbeame, and other while he wyl set both a-
 boue or both vnderneath, but alwaye let hym take
 good hede and kepe one generall rule þe hinder
 ende of the sharebeame, alwaye touch the erth, þe it
 may kyll a worme, or els it goeth not cruely. The
 temperyng to go brode & narrowe is in the settinge
 of the culture & with the dypuynge of the syde wed-
 ges forwedge and helewedge, which wood be
 made of dyp wood, and also the settinge on of hys
 share helpeth wel, and is a cunnyng poynt of hus-
 bandry, and mendeth & payreth muche plowynge
 but it is so narrow a poynt to knowe þe it is harde
 to make a man to vnderstande it by wytyng, with-
 out he were at the operacion thereof to teach men
 the practyse for it muste leane muche in to the fo-
 rowe, & the poynt may not stande to much vpon
 downe, nor to much into the lande nor into the fo-
 rowe. Howbeit the settinge of the culture helpeth
 muche. Some plowes haue a bande of yron trian-
 gle wise set there as the plough eye shoulde be that
 hath thre nyckes on þe furdre syde. And yf he wyl
 haue his plough to go a narrow forowe, as a fēde
 forow shoulde be, then he setteth his fore beame in
 the nycke next to the plough beame, and if he wil go
 a mean bzede, he setteth it in the middle nycke þe
 is best for sturring, and if he wold go a brode forowe
 he setteth it in þe vtmost nycke, þe is best for solowis
 A.iii. The

The booke

The whiche is a good way to kepe the brede and
sone tempored but it serueth nat the depnes and
some men haue in stede of the ploughe fote a pece
of yron sette vprighte in the further ende of the
ploughbeame and they call it a cocke, made with
two of thye nakes and that scructhe for depnesse
The plowes that go with wheles haue a straight
beame and may be tempered in the yron as the o-
ther be for the brede, but theyr moste speciall tem-
per is at the bolster, where as the ploughe beame
lyeth, and that scructh both for depnesse and for
brede. And they be good on euen grounde that ly-
eth lyghte, but me semeth they be farre more toly-
then the other plowes. And though these plowes
be well tempored for one maner of grounde, that
tempor wyl not serue in a nother maner of ground
but it muste rest in the discrecyon of the husbande
to knowe when it goeth well.

The necessary thynges that longeth
to a plough carte and wayne.

But of he begynne to plowe he muste haue
his ploughe and hys plough yron, his oren
or hoxles, and the gere that longeth to them
that is to say, bowes, yokes landes, styckynge
wrethen reemes. And of he shall lade hys corne, he
must haue a wayne a copioke, a payre of stiches
wayne rop, and a pyckforke. This wayne is made
of dyuers peces that wyl haue great reperaeyon
that is to saye the wheles, and those be made of
nathes, spokes, tracts, and dowles, and they must
be well fetted with wode or yron. And yf they be
yron bounde they are muche the better & though
they be the derrer at the fyrst, yet at length they bee
better cheape, for a payre of wheles yron bounde
wyl

wyl were, vii. or viii. payre of wheles, and they go
 rounde and lyghte after oxen or horses to drawe.
 Howbeit on marres grounde and soft ground
 y other wheles are better, because they be broder
 on the soule, and wyl not go so depe. They muste
 haue an exltre clout with eyght wayne cloutes,
 of yron. ii. lymppynnes of yron in the exl tre ende
 ii. axyll ppns of yron, or els of toughe hard wood.
 The body of the wayn, of oke the stauie, the nes
 ther rathes, the ouer rathes, cros somer, y haies
 and pyestaues. And yf he go with a horse ploughe
 then muste he haue hys horses or mares, or bothe
 hys hombers or collers, holmes whyted trayles.
 Swinglettres, and tog with. Also a carte made of
 althe, because it is light and lyke stuff: to it as is
 to a wayne, and also a carte sadyle back bands y
 bely bandes and a carte ladder behynde whē he
 shall cary other cozne or kyddes, or suche other.
 And in manye contres theye waynes haue carte
 ladders both behynde y before. Also an husband
 must haue an axe, a hatchet, a hegyng e byll, a pyu
 nawger, a rest nawger, a flayle a spade and a sho
 uell. And howbeit that I gyue them these names
 as is moste commonly vled in my contre I know
 they haue other names in other contres, but here
 by a man maye perceyue manye thynges longe to
 husbandry to theyr great costes and charges, for
 the mayntenaunce and vpholdyng of the same.
 And many mo thynges are belonging to husban
 des, then these as ye shall will perceue or I haue
 made an ende of these treatys, and yf a yonge hus
 bond shoulde bye all these thynges it woldc be to
 costly for hym wherfore it is necessary for hym to
 learne to make his yokes, orbowes, stoles, and

all manner of ploughe geare.

Whither is better a plough of 4 oze
ses or a plough of oxen.

It is to be knowen whither is better a ploughe
of hoyses or a plough of oxen, & therein me ses
meth oughte to be made a dytinction. For in
som places an ore ploughe, is better then a hoise
plough, and some places a hoise ploughe is bet-
ter, that is to say, in every place where as the hus-
bande haue seuerall pastures to put his oxen in
when they come fro theyr worke, there is the ore
ploughe the better. For an ore may not endure his
worke to labour all day, and then to put to the co-
mens or befoze the herdman and then to be set in a
foode al nyght without meate, & go to hys labour
in the mornynge. But and he bee put in a good pas-
ture al nyght, he wyl labour much of all the day
dayly. And oxen wyl plough in tough clay & vpon
hpylly grounde, where as hoyses wyl stande styll.
And where as is no seuerall pasture there p hoise
plow is better, for the hoyses may be teddered or
tyed vpon leys, vales, or hades, where as oxen
may not be kepte and it is not vled to tedder the
but in few places. And hoyses wyl go faster then
oxen on euen grounde or lyght ground, & quycker
in caryages, but they be farre more costly to kepe
in wynter, for they must haue both hey and corne
to eate, & strawe for lytter, they muste be well shod
on all four fete, & the geare that they shall drawe
with is more costlye then for the oxen, & shorter
whyle it wyl last. And p oxen wyl eate but straw
and a lytle hey, the whych is not halfe the coste p
hoyses must haue, and they haue no shoes as hoise
ses haue. And yf anye sozance come to the hoise
waxe

warre olde, brused or blynde that he is lytle worth
 And yf any sojance come to an oxe warre old brused
 or blynde for .ix. s. he maye bee fedde and then
 he is mannes meate & as good or better then euer
 he was. And the horse when he dyeth is but carps
 on. And therfore me semeth all thynges consydes
 red the ploughe of oxen is much more profytable
 then the plough of horses.

The diligence & the attēdaunce þ a husbānde
 shoulde geue to his workes, in maner of another
 prologue, & the special grounde of al this treatys.

Thou husbānde that entendedst to gette thy
 lyving by husbandry, take hede to the say
 ing of the wyse philosopher, the which say
 eth (Adhibe curam, tene mensurā, et eris di
 ues) That is to say, take hede of thy charge kepe
 measure and thou shalt be rich. And now to speak
 of the fyrste article of these .iiii. c. (Adhibe curam.
 He that wyll take vpon hym to do anye thyng &
 be slouthfull, recheles, and not diligent to execute
 nor to performe that thyng that he taketh vpon
 hym, he shall neuer thryue by hys occupacyon. And
 to the same intent sayth our lord in his gospel by
 a parable (Nemo mittens manum suam ad ara
 trum respiciens retro, aptus est regnū dei.)

The spirituall constructyon of thys texte. I remit
 it to the doctours of diuynpte, & to the greate clers
 kes, but to reduse and bringe the same text to my
 purpose. I take it thus There is no man putyng
 his hand to þ plough loking bakward, is worthy
 to haue þ thyng þ he ought to haue. For yf he go
 to þ plough & loke bakward, he seeth not whether
 the plough go in rige or rayn, make a bakke or go
 ouerwhart, & yf it so do, there wyll be lytell corne
 and

The booke

and so yf a manne attende not his husbandry but go to sporte and playe, tauerne or ale house, or les- pyng at home, and suche other ydle workes. He is not then worthy to haue any coine, and there- fore (Fac quod venisti) Do that thou came for: & thou shalt fynde that thou sekest for.

C How a man shoulde plowe all maner of tymes of the yere.

NOW these plowes be made & tempored, it is to be knowen, howe a man shuld plow all tymes of the yere. In the beginning of the yere after the feast of the Epiphany it is time for a husbande to go to the plough. And yf thou haue any leys to fallow or to sow otes vpon, fyrst plowe them that the grasse and the molle maye rote, and plowe them a depe square forowe. And in al maner of plowinges se that thy eye, thy hand and thy fote do agre, and bee alway redye one to serue another, and to turne bp muche mole and to lay it flat that it reere not on edge. For yf it reere on edge, the grasse and molle wyll not rote and if thou sow e it with wynter corne, as whete or rye as moche corne as toucheth the molle wilbe drow- ned, the molle doth kepe such wete in hit selfe. And in some countreys yf a man plowe depe, he shall passe the good grounde and haue but lytle corne but that countrey is not for men to kepe husban- drye vpon but for to reare and brede cattell or shepe for els they muste go beate their landes with mas- tockes as they do in many places of Coznewell, and in some places of Deuonshyre.

C To ploughe for peele and beanes.

HOWE to plowe for peele and beanes, were ne- cessary to knowe, fyrste thou must remem- ber

ber which is moſte clape grounde, and that plow
ſpyte, and let it lye a good ſpace oꝝ thou ſow it be
cauſe the froſt, the rayne, the wynde, and the ſone
may cauſe it to breake ſmall, to make much molde
and to rygge it. And to plowe a ſquare ſozowe the
biede and the depeneſſe al one, and to laye it cloſe
to his fellow. foz the more ſozowes & more corne
foz a generall rule of all maner of corne. And ſe
may be proued at the comynge vp of all maner
of corne to ſtande at the landes ende, and loke to
towarde the other ende. And then maye ye ſe howe
the corne groweth.

THowe to ſowe both peesle and beanes
Thou ſhalte ſowe thy peesle vpon the cleys
grounde, and thy beanes vpon the harlye
grounde, foz they would haue rather groude
then pees. Nowbeit ſome husbandes holde oppa
nyon that bys and ſtyfe grounde, as clay, would
bee ſowen with bygge ware, as beanes, but me
thynke the contrarpe, foz and a dye ſomer come
hys beanes wyll be ſozte. And yf the grounde bee
good put the more beanes to the pees and the bet
ter ſhall they yelde, when they be threſhed. And if
it be very ranke grounde, as is muche at euerye
rowne ſyde, where cattel doth reſort, plow not &
lande tyll ye wyll ſowe it, foz and ye do there wyll
come vp kedlokes & other wedes. And then ſowe
it with beanes, foz and ye ſow pees the kedlokes
wyll hurte them. And when ye ſe ſeaſonable tyme
ſowe both pees and beanes, ſo that they be ſowd
in & begynnyng of Marche. Now ſhall ye knowe
ſeaſonable tyme go vpon & lande that is plowed
and yf it ſpyge oꝝ crye oꝝ make anye noiſe vnder
thy fete then it is to wete to ſowe, and yf it make
no noiſe

The boke

no noyse and wyll beare the hoxes, then sowe in the name of God, but how to sow. Put the pees into the hopper and caste a brode thong of ledder or of garth webbe of an elne longe fasten it bothe endes of the hopper, and put it ouer thy heed lyke a leythe. And stand in the middes of þe land where the sacke lyeth, the whiche is most conuenient for f. llyng of thy hopper, and set thy lefte fote befoze and take an handfull of pees. And when thou takest vp thy ryght fote, then cast the pees fro the all abroad, and when thy lyfte fote ryseth take an other handfull, & when thy righte fote ryseth, then caste the fro the. And so at euery two paces thou shalt sowe an handfull of pees, and so se that thy fote and thy hande agre, and then ye shall sowe even. And in your casting ye must ope as wel your fyngers as your hand, and the hygher and the farther that ye cast your corne, the better shall it spred, excepte it be a greute wynde. And yf the lande be very good and wyll breake small in the plowing, it is better to sowe after the ploughe then tary as any lenger.

Sede of discrecyon.

There is a sede that is called discrecion and yf a husbände haue of that sede and mynigle it amonge hys other cornes, they wyll growe muche the better, for that sede wyll tell him how many castes of corne euerie lande oughte to haue. And a yonge husbände & maye fortune some olde husbände haue not suffycient of that sede, & he that lacketh let hym borow of his neighbours that haue. And hys neighbours be vnkynd if they wyll not lende this yonge husbände parte of this
sede

fede, for this fede of dyscrecion haue a wonders
 propertie, for the more that is taken of or lente of
 the more it is. And therfore me semeth it shoulde be
 more spirituall then temporall, wherin is a greate
 diuersite. For a temporall thyng the more it is de
 uided the more it is (Verbi gratia) For ensample
 I put case, a wyfe byng a lode of breade to the
 church to make holy breade of, whē it is cut in ma
 ny small peces and holy breade made therof, there
 may be so many men, women, and chyldren in the
 church, that by that tyme that the prest hath delt
 to euery one of them a lytle pece, there shall neuer
 a crome be lefte in the hamper. And a spirituall
 thing is as Water nostre: or prayer that any man
 can say, let hym teach it to. xx. a. C. or to a B. yet
 is the prayer neuer the lesse but muche more. And
 so this fede of dyscrecion is but wysdome and rea
 son, and he that hath wysdome, reason and dyscre
 tion may teache it, and informe other men as he is
 bounde to do: wherein ye shall haue thanke of god
 and he doth but as god hath commaunded hym by
 his gospel (Quod gratis accepistis gratis date,) *that*
 that thyng that ye take frely geue it frelye againe
 and yet shall ye haue neuer the lesse.

Howe almaner of corne shoulde be sowne.

But yet me thinke it is necessarie to declare
 howe all maner of corne shoulde be sowne
 and howe muche vpon an acre mooste com
 menlye, and fyfte of pees and beanes. An acre of
 grounde by the statute that is to saye. xvi. fote & a
 halfe to the perch or pol, foure perches to an acre
 in bredth & xl perches to an acre in lengthe, maye
 be metely wel sowne with two London bushels of
 pees & whiche is but two strykes in other places

And

200
 3 a felle
 200

The booke

and yf there be the fourth part beanes, then wyll
it haue halfe a London bushell moze, and yf it be
halfe beanes it wyll haue thye London bushells,
and moze, yf it be of beanes it wyll haue.iiii. Lon-
don bushells fullye, & that is halfe a quarter. Be-
cause the beanes be great and growe vp streyght
and do not spede and go abode as pees do. An
acre of good beanes is worth an acre and a halfe
of good pees, bycause there wyll be moze bushells
And the best properte that longeth to a good hus-
band, is to sow all maner of cozne thye ynoughs
and specially beanes oz barley, for comenly they
be sowne vpon ranke grounde, and good ground
wyll haue the burthen of cozne and of wood. And
much plowinge and harrowinge hathe an acre
of grounde, and sowe there vpon but one bushell
and he soweth.iiii. bushells. And vndouted one
bushell may not geue so muche cozne agayne as y
four bushells, though the thye bushells that he so-
wed moze be allowed and set apart. And one bus-
shell & an halfe of whyte pees oz grene pees, wyll
sowe as muche ground as.ii. bushells of greye pees
and that is bycause they be so small the husbande
mede not to take so greate an handfull. In some co-
treys they begyne to sowe pees sone after Chryst-
mas, and in some places they sowe both pees and
beanes vnderforow, and those of reason muste be
sowen be tyme. But for the moost general tye to
begyn sone after Candelmas is good season, so
that they be sowen oz the begynnynge of marche
oz sone vpon. And specially let them be sowen in
the olde of the mone. For the oppnyon of old hus-
bandes is, that they shoulde the better cod and the
soner be ripe. But I speake not of hasty pees for
they

what
sone wyl
n. yow
be sowen
in season

the olde
of the
mone

best for yow
to be sowen

they be sown before Christmas. &c.

To sowe barley.

Every good husband hath his barley sown well doused and lying rygged all the depe & colde of wynter, the whiche rygging make the land to be drye, & the dongyng maketh it to be melowe and ranke. And yf a drye season come before Landelmas, or sone after, it woulde be caste bowne, and water forowed betwene the landes that the wete reste not in the rayne, and in the begynnyng of Marche rygge it by agayne, and to sowe in every acre fyue London bushels, or iiii at the least, and some yerres it maye so fortune that there cometh no scasonable wether before marche to plowe his barlye erth. And as sone as he hath sown his pees and beanes, then let hym cast bys barley earth and shortly after to rigge it again, so that it be sown before Apryl. And yf the yere tyme be past, then sowe it vpon the castynge. It is to be knowen that there bethre maner of barleys, that is to say, spyt barley, long eare, and beate barley that some men call byg. Spyt barley hath a flat eare most comenly. iiii. quarters of an ynche brode and iiii. ynches longe, & the corners be verpe great and whyte, & it is the beste barley. Long eare hath a flat eare halfe an ynche brode and foure ynches & moze of length. But the corne is not so greate nor so whyte, and soner it wyll tourne and growe to the otes. Bere barley or byge wolde be sown vpon lyghte and drye grounde, and hath an eare. iiii. ynches of lengthe or moze sette foure square lyke peke wheate smal cornes & lytle floure. And that is the worst barley, and. iiii. London bushels are sufficient for on acre. And in some countreys

Sowge
barley
grounde
in the
beginning
of marche

Sow
before
april

no

they

W. h. they
sow
grounde

The booke

they do not sowe theyr barley tyll May, and that is moſte commonly vpon grauell or ſandy ground. But that barley generallye is neuer ſo good as þat that is ſowen in March. For if it be berpe dye we ther after it be ſowen, that corne that lyeth a bove lyeth dye and hath no moyſture, and that, that lyeth vnderneath cometh vp, & when rapne comethe, then ſpedeth that, that lyeth aboue, and oſtymes it is grene when the other is ripe, and when it is thye then there is muche lyghte corne. &c.

¶ To ſowe otes.

*in London
by the
of the
will ſow
an acre*
And in March is tyme to ſowe otes, and ſpecially vpon light grounde and dye, how be it they wyl grow on wetter grounde the any corne els for wete grounde is good for no maner of corne, and the London buſhels wyl ſowe an acre. And it is to be knownen that there be thye maner of otes, that is to ſay, red otes, blacke otes and roughe otes. Red otes are the beſte otes, whē they be thyeſed they bee yelowe in the buſhell, & very good to make otemeale of. Blacke otes are as greate as they bee, but they haue not ſo muche floure in them, for they haue a thyecker huſke and alſo they be not ſo good to make otemeale. The rough otes be the worſte otes, and it quyteth not the coſte to ſowe them. They be very light & haue longe tayles, wherby they wyl hange eache one to other. All theſe maner of otes weareth ground very ſore & maketh it to be quyeke. A yonge huſband ought to take hede howe thyeke he ſoweth al maner of corne two or thye yeres, and to ſe howe it cometh vp, & whether it be thyeke ynoughe or not and yf it be to thynne, ſowe thyecker the nexte yere and yf it be well, holde bys handes there other yeres, and

res, and if it be co thynne, let hym remember hym selfe whether it be for the vnconsonablenes of the wether or feare of thynne sowinge, and so his wisdome and discrecion must deterne it

¶ To harrowe al maner of cornes.

Now these landes bee plowed and the cornes sownen, it is conuenient that they bee well harrowed, or els crows, doves, and other byrdes will cate and beare away the cornes. It is vsed in many countreys husbandes to haue an oxe harrowe, the whyche is made of fyre small peces of tymber called harrowe bulles, made eyther of ashe or oke, they be two yardes longe, and as muche as the smal of a mans legge, and haue shottes of wood put thoro v them like lathes and in euery bulle are fyre sharpe peces of yron called harrowe tyndes, set somewhat a slope forwarde, and the forrmost shotte muste bee bygger then the other bycause the shotte teame shal be fastened to the same with a shakyl or a with to drawe by. This harrowe is good to breake the great clottes, and to make muche mold, & then the horse harrowes to come, after to make the clottes smaller, to laye the grounde even. It is a great labour and paine to the bren to goo to harrowe for they were better to go to the plough two daies then to harrow one day. It is an olde sayinge the ore is neuer wo till he to the harrow go And it is bicause it goeth by twytches, and not alwaye after one draughte.

The horse harrowe is made of fyre bulles, and passe not an elne of lengthe, and not so muche as the other but they be lyke sloped and tynded. And when the corne is wel couered the it is harrowed ynough. There be horse harrowes þ haue tyndes

*beant
confin*

of

The booke

of woode, and those be vled much about Rippon
and suche other places where be many border sto-
nes, for these stones wolde were the yron to lone.
And those ryndes be most comenly of the grounde
ende of a yonge alche, and they be moze then a fote
longe in the begynnyng & stande as muche aboue
the harrow as beneth. And as they were or bzeake
they dryue them downe lower, and they would be
made longe befoze er they bee occupped that they
be drye, for then they shall endure & last muche bet-
ter, and stycke the faster. The hoxses þ shall drawe
these harrowes muste he wel kepte, and shodde, or
els they wyll bee sone tyed, and soze beate þ they
may not drawe. They must haue hombers or col-
lers, holmes wythed about theyr neckes, tresses
to drawe by, and a swynge tree to holde the tress-
es abzode, and a togethwith to be betwene the swin-
gle tre: & the harow. And yf the barley ground wil
not bzeake with harowes but be clotty, it would
be beaten wyth malles, & not streighte downe, for
then they beate the corne in to the earthe. And yf
they beate the clotte on the syde it wyll the better
bzeake. And the clotte will lyc lyght that the corne
maye lyghtly come vp. And they vse to role theyr
barley ground after a hoare of rayne, to make
the grounde euen to mow. &c.

¶ To salowe.

*what
tyme of
the yere
is best
to fallow
be. what
we and
barley.*

Nowe these husbandes haue sowne theyr
pees, branes: barlepe & otes and harowed
them, it is best tyme to fallowe in the later
ende of March and Apryl, for wheate, rye,
& barley. And let the husband do the best he can to
plow a brode spowe & a depe, so that he turne it
cleanc & lay it flat þ it cere not on edge, the whiche
shall

shall destroye all the thystles and wedes. For the
depar and the broder that it goeth the more newe
molde and the greater clottes shall ye haue, and
the greater clottes, the better wheate, for the clot-
tes kepe the wheate warme al the wynter, and at
Marche they wyll melte and breake, and fall in
many small peces, the whych is a newe dongynge
and refreshynge of the corne. And also there shall
but lyttle wedes grow vpon the falowes þat are fa-
lowed for the ploughe goeth vnderneath the rotes
of all maner of wedes & turned þat rote vppward
it may not growe. And yf the lande be falowed in
wynter tyme it is farre the worse for thre prynci-
pall causes. One is al the rayne that cometh shall
wast the lande & dryue awaye the donge and the
good molde that the lande shall be muche worse.

Another cause the raine shal beat the lande so fast
bake it so harde together that and a drye Maye
come, it wyll be to harde to stere in the moneth of
Iune. And the thyrde cause is the wedes shal take
suche rote er stirring time come, that they wyl not
be cleane turned vnderneath, þat whiche shal be great
hurte to the corne when it shall be sowne, & specy-
ally in the tyme of wedynge of the same, & for anye
other thyng make a depe holow forow in the rige
of the lande, and loke well thou rest bakke it not,
for & thou do, there wyll be manye thystles, & then
thou shalt not make a cleane ryge at the fyrst stur-
ryng, and therefore it must nedes be depe plowed,
or els that shal not turne the wedes cleane.

To cary out donge or muke and to spred it.

Ad in the latter ende of Apryl and the be-
gyngynge of maye, is tyme to cary out his
donge or muke & to laye it vpon his bar-
ley

note

in rans
of the
lande
in wynter
is worse

a small
note. That
ground
must be
depe
plowed

The boke

ley grounde. And where he hath barley this yere
 sowe it with wheate or rye the nexte tyme it is sa-
 lowed: and so shal he mucke al his landes ouer at
 euery seconde salowe. But that husbände that ca-
 rynde the meanes to cary out his donge, & do laye
 it vpon his land after it he ones stirred, it is much
 better then to laye it vpon his salowe for dyuers
 causes. One is, yf it be layed vpon his salowe all
 that falleth in the hollowe rygge shall do lytle
 good, for whē it is rygged agayne, it lyeth so depe
 in the earth it wyl not be plowed vp agayne, ex-
 cepte that when he hath spredde it. That he wyl
 with a houyll or a spade caste out all that is fals
 ish in the rygge. And yf it be layed vpon the stur-
 ryng, at euery plowynge it shal medle the donge
 and the earth togyther, the whiche shall cause the
 coine muche better to growe and increase, and in
 some places they lode not their donge tyl haruest
 be done, & that is vled in the farther syde of War-
 byrre called Scarlesdale, Halonhyrre, & so north-
 warde towarde York and Ryppon, and that I
 call better then vpon the salowe and specially for
 barley, but vpon the frysche sturryinge is beste for
wheate and rye, and that his donge be layed vpon
 small heapes nygh togyther and to spede it euery
 ye and to leaue no donge there as the muche heap
 stode, for the moynnes of the donge shal cause the
 grounde to be ranke ynough. And yf it be medled
 with earth as tholpiges and luche other, it wyl
 last the longer & better for barley then for wheate
 or rye, bycause of weedes. Horse donge is þ worst
 donge that is. The dong of al maner catel þ the
 their cud is very good, & the dong of dones is best
 but it muste be layed vpon þ grounde very thynne

note

ffr

ffr

ffr

ffr

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ffr

To set out the shepe folde.

Also it is tyme to set out the shepe folde in May and to set it vpon the ryse grounde yf thou haue any, & to styte it euery morning or nyght, and in the moorninge when he cometh to his folde, let not his shepe out anone but reyle them vp & let them stande styll a good season, that they may donge and pyss. And go amonge them to se whether any of them haue any mathes or be scabbed, and se them thre or foure tymes vpo the one syde and as ofte on the other syde. And when the helles be gone besyde the grounde, then let the out of the folde, and dryue them to the soundeste place of the feld. But he that hath a salowe feld leuerall to hym selfe, let him occupye no folde for foldynge of shepe maketh them scabbed, & bredeth mathes: and when a storme of yll wether cometh in the nyght they can not styte nor go awaye, and that appeyeth them sore of theyr fleche. But let that man that hath suche a leuerall salowe feld, let hym dryue .xx. .xxx. or .xl. stakes according to the nomber of his shepe vpon his salowe where he wolde set his folde, and specially in the farthest parte of the feld, from thence as they came in, for the goynge vpo doth much good. And let the shep herde drynge his shepe to the stakes and the shepe wyll eue them on the stakes. And let the sheparde go aboute them tyll they be set, & thus serue them ii. or thre nyghtes, and they wyll folowe those stakes as he styte them and lye by them. And yf any yll wether come they wyll reyle vp: & go to the hedge, and this maner of foldynge shall brede no mathes nor scabbe nor appeye the of their fleche & shalbe greate sauegarde to the shepe for rottyng

W. liii.

and

The booke

and in the morninge put them out of their pasture
and þu shalt not neede to by any hurdels nor shepe
fokes, but howe ye shall salve them or dresse them
ye shal vnderstande in the chapyter of shepe after

Co cary wood and other necessaryes.

As in May when thou haste sallowed the
grounde and set out thy shepe folde and car-
ried oute thy donge or mucke, pf thou haue
anye wood, cole, or tymber to carpe, or suche other
bulynesse, that muste nedes be done with the carte
or wayne, then is tyme to do it. For then the waye
is lyke to be saye and drye, & the dayes longe, and
that tyme the husbände hath leest to do in husban-
drye. Paraduventure I set one thyng to be done at
one tyme of the yere, and pf the husband should do
it, it shoulde be a greater losse to hym in another
thyng. Wherefore it is most conuenient to do that
thyng fyrste that is most profitable to hym, and
as sone as he can, to do the other labour, &c.

Co knowe diuers maner of wedes.

In the latter ende of May and the begynnyng
of June, is tyme to wede thy corne. There bee
diuers maner of wedes, as thistles, kedlockes,
dockes, cockedrake, darnolde, guldres, hadods, dog
fenel, mathes, terre, & dyuers other small wedes.
But these be they that greue moste. The thistles
is an yll wede rough and sharpe to handle, & frea-
teth awaye the cornes nyghe it, & causeth the thea-
uers not to tye cleane. Kedlockes hath a leafe like
rapes, and beareth a yelow floure & is an yll wede
and groweth in all maner of corne and hath small
coddres, and groweth lyke mustarde seede. Dockes
haue a brode leafe and dyuers hyghe spryes & be-
re small seede i the top. Cockhole hath a longe small
leafe

what tyme
of the weede
is best
to weede
the corne.

the best

the best

the best

the best

the best

the best

lease & wyll beare. v. oz. vi. floures purple colloure
 as hyde as a grote, & the seide is rounde & blacke
 and may well bee suffred in breade cozne but not i
 seide, for there in is muche flour. Dacke is lyke vn
 to rye till it begyne to seide, & it hath many sedes
 lyke fenell sedes and hangeth downeward, and it
 may well be suffred in breade, for there is muche
 flour in the seide, & it is an opinion that it cometh
 of rye. &c. Dernelde groweth vp streyghte lyke an
 hye grasse, and hath long sedes on eather syde the
 sterte, & there is muche flour in the seide, and gro
 weth muche amonge barley, & it is sayde that it co
 meth of smal barley. Goldes hath a thorte iagged
 lease and groweth halfe a yerde hygh & hath a pe
 lowe floure as hyde as a grote, & is an yll wede &
 groweth comenly in barley, & pees. Hawdod hath
 a blew floure & a fewe lytle leaues and hath fyue
 oz lyre byaunches floured in the top, & groweth
 comenly in rye vpon leane ground, and doth litle
 hurte. Dogfenell and mathes is both one, & in the
 comynge vp is lyke fenell, & beareth many whyte
 floures with a pelowe seide, & it is the worst wede
 that is excepte terre, and it cometh most comenly
 when great wete cometh shortly after the cozne be
 lowen. Terre is the worst wede, & it neuer doethe
 apere till the moneth of June and specially whe
 there is a great wete i the mone of a lytle before &
 groweth moste in rye, and it groweth lyke fitches
 but it is muche smaller, & it will growe as hye as
 the cozne and with the myghte therof it pulleth
 the cozne flat to the earth & beareth the eares awaye.
 Wherefore I haue sent husbandes mowe downe
 the cozne & it to gether. And also with sharp hokes
 to repe it as they do pees & make it drye, & then te

The booke

will be good fodder. There be other wedes not spoken of, as hee, netels, dodder and such other do moche harme.

¶ How to weede coine:

Nowe it wolde be knowen howe these coines shuld be weeded: þe chiefe instrumente to weede is a pairt of tonges made of wod and in the farther end it is nicked to hold þe weede faster, & after a shoure of rayne it is beste wedyng for then they maye be pulled vp by the rotes, and when it cometh neuer agayne, and yf it be drye weeder the must ye haue a wedyng hoke. This socket set vpon a stile stiffe a yerde longe. And this hoke wolde be wel stiled and grounde sharpe both behynde and before. And in his other hande he hath a forked stycke a yerde long and with his forked stycke he putteth the weede from hym and he putteth the hoke beyonde the rote of the weede & putteth it to hym & cutteth the weede faste by the erthe and with his hoke he taketh vp the weede, & casteth it in the rayn and yf the rayne be full of coine it is better to stande still when it is cut & wyddered but let hym beware þe he treade not to muche vnder the coine and specially after he be hot, and when he cutteth the weede that he cut not the coine, and therfore the hoke wolde not passe an ynch wyde. And when the weede is so thicke that he can not with his forked stycke put it from hym and with the hoke pull it to hym, then muste he set his hoke vpon the weede fast by the earth, and put it from hym, and so wal he cut it agayne. And with these ii. instrumentes he shall neuer stoupe to his worke, dogfenel, golde, mathes, and kedlokes are yll to weede after this maner, they grow vpon so many

braunches

wolfe

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braunches harde by the earth & therefore they vse most to pul them vp with their handes, but loke well that they pul not vp the corne withal, as for terre there wyl no wedynge serue.

The fyrst surryng.

Also in June is tyme to rygge by the fassowe, the whiche is called the fyrst surryng and to plow it as depe as he can for to turne the rootes of the weedes upward that the sunne and the drye wether maye kyll them.

And a husbande can not conueniently plowe his lande and lode out hys donge bothe vpon a daye with one draught of beastes, but a husbande may well lode out hys donge before none, and to lode haye or corne at after none, or he maye plowe before none, and lode haye or corne after none with the same draughte, and no hurte to the cattell, by cause in lodyng of hey or corne the catel is alwaye easinge or beerynge, and so they can not do in lodyng of donge and plowynge.

To mowe grasse.

Also in the later ende of June is tyme to be gynn to mow yf thy medow be wel growen but howe so euer they be growen in Iulye they must nedes mowe for dyuers causes. One is it is not conuenient to haue hey & corne both in occupacio at one tyme. Another is the yonger & the greener that the grasse is, the softer and sweeter it wyl be when it is hey, but it wyl haue the more wyddynge, and the elder the grasse is, the harder and dryer it is, and the worse for all maner of cattell, for the sedes be fallen the whiche is in maner of prouander, and it is the harder to cate and to shewe. And another cause yf drye wether come it wyl

The booke

in 1802
3 min
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1/2 h.

How forks and rakes should be made

A Good husbände hathe hys forkes & rakes
made ready in the wynter before, and they
woulde be gotte betwene Michelmass and
Martylmasse, and beyked, and set euen to lye vpryght
in thy hande, and then they wyl be harde,
stiffe, and drye. And when the husbände sitteth by
the fyre & hathe nothyng to do, then may he make
them redy, & toth the rake with dry wythy woode
and boze the holes with his wymbel both aboue
and vnder, and dryue the teth vprwarde faste and
harde, & then wedge them aboue with drye woode
of oke, for that is harde, and wyl drye and neuer
come oute. And if he get them in say tyme, all the
bakkyng & dryeng that can be had shall not make
them harde, & styffe, but wyl alwaye be plyng for
they be most commonly made of hasele and withy, &
those be the fyrste trees that blome & specially ha-
selle, for it beynneth to blome as sone as the leafe
is fallen, & yf the rake be made of grene wood the
heade wyl not abyde vpon the steale & the teth wyl
fal out when he hath moste nede of them, & let hys
worke and lose much hey. And se that thy rake &
forke lye vpryght in thy hand, for & y one ende of
thy

thy rake or the side of thy forke hage downward
then they be not hanlome nor easy to worke with
¶ To tedde and make heye.

When thy medowes be mowed, they wolde
be wel tedded & layed vpo the tue ground
& if the grasse be very thicke it would be
shaken with hādes or with a shorte pycfiske, for
good tedding is chese poynt to make good hey for
then it shall be wyddred al like or els not: & when
it is wel wyddred on the ouer syde and dyde, then
turne it cleane befoze noone as sone as the dew is
gone. And yf thou dare trust the wether then let it
lye so al nyght, & on the next daye turne it againe
befoze none, & towarde nighte make it windrowes
and then in small hey cockes, and so to stand one
nyght at the leste and swete, & on the nexte saye
daye cast it abyode agayne & turne it ones or twise
& then make it in greater hey cockes: & to stande
so one nighte or moze, that it may vngine & swete
for & it sweate not in the hey cockes it wil swete
in the mowe, & then it wyll be dusty & not hollome
for horse, beastes, nor shepe. And when it standeth
in the cockes it is better to lode and the moze hey
maye be loded at a lode and the faster it wyl lye.

Whiche hey cometh of a grasse called crofate, and
groweth flat after the earth, & beareth a yelow
floure halfe a yarde hygh and moze: & hath manye
knottes towarde the rote, & it is the beste hey for
horses and beastes, & the swetest yf it be well got
but it wil haue muche moze wyddrynge then other
hey, for els he wyll bee ystle hymselfe & ware hote
& after dusty. And for to knowe whē it is wyddred
ynough make a lytle rope of the same & ye thynke
shoulde be most grenest, & twyne it as harde toge-
ther

The booke

ther betwene your handes as ye can, and so bring harde twined let one take a knyfe and cut it faste by your hande, and the knottes wyl be moyste yf it be not drye ynough. Shorte haye and ley hay is good for shepe, and al maner of cattell yf it be well gette. And man maye speake of makynge of hey, and gettyng of corne, but God dyspolet h and ordereth all thynges.

Howe rye shoulde be thorne.

And in the later ende of July or the begynnyng of August is tyme to sheare rye the which wolde be thorne cleane & fast bounde. And in some places they mowe it, & which is not so good to the husbandes profyte, but it is the sooner done. For when it is mowen it wyl not be so fast bounde, and he can not gather it so cleane but there wyl be much lost, and taketh moze tyme in & harne then thorne corne doth. And also it wyl not kepe nor saue it selfe fro rayne or yll wether when it standeth in the couer as & thorne corne wyl do.

Howe to sheare wheat.

Wheat wolde be thorne cleane & hard bounden in lyke maner, but for a general rule take good hede that the sheeres of al maner of wheat corne cast not by theyr hādes hastily for then all the lose corne and the strawes that he holdeth not in hys hande flyeth ouer hys heed and are lost, and also it wyl pull of the eares, and speckallye of the cornes & be verie rype. In some places they wyl sheere theyr corne hygh, to the entente to mowe theyr stuble, yther to thacke or to bren yf they so do they haue greate cause to take good hede of the sheeres: for if & eares of the corne croke downe to the erth, if the sheere take not good hede
and

and put vp the care oz he cut the stray as many cares as be vnder his hoke oz cycle fall to the earth and be losse, and when they mowe the stoubble it is greate hyndraunce to the profyte of the ground. And in Domesletthye about Ielcester and War-
tok, they do sheare theyr wheate verpe lowe, and all the wheate strawe that they purpose to make thacke of, they do not thyshe it, but cutte of the cares and hynde it in sheaves and call it rede, and therewith they thacke theyr houses. And if it be a newe house they thacke it vnder theyr foote, the whiche is the beste and the surest thackynge that can be of strawe, for crows and doves shall neuer hurte it.

*flaxe
vnder
foote.*

C To mowe and sheare barley & otes.

Berpe and otes be most comenly mowen and a man oz a womā folowinge the mower wth a hande rake halfe a yarde longe with. vii. oz viii. teth in his lefte hande a cycle in the ryghte hande, & with the rake he gathereth as muche as wyl make a shefe. And thē he taketh the barley oz otes by the toppes & pulleth out as muche as wyl make a bande and casteth the bande from him on the lande, and with his rake and his sickle taketh vp the barley oz otes, and layeth them vppon the bande, and so the barley lyeth vnbounden thye oz foure dayes if it be saye wether, & then to hynde it. And when the barley is led away, the lāde must be raked, oz els there wyl be much coine lost, & yf the barley oz otes lye they must nedes be thorne.

C To reape oz mowe pees and beanes.

Pees and beanes be most commenly laste reaped oz mowē of dyuers maners, some wth spe-
hels, some wth hokes, & some with staff-hokes
And

The boke

And in some places they laye them on reyes, & whē they be dry they lay them togyther on brapes like hys cockes and neuer bynde them. But þe best way is when the reyes bee drye to bynde them, & to set them on the rygge of þe landes thye shewes togyther mowes geld not your bynes, þis is to say to cut þe beanes so hie that þe nyethermost rod growe styll on the stalk, & when they be bound they are the more redier to lode & vnlode, to make a treke & to take fro the mowe to threth. And so be not the reyes

Howe all maner of cornes shulde be tithed.

Nowe all these cornes before specified, be thorne, mowen, reaped, bounden vp, & layd vpon the rygge on the land. Then let the husband take hede of gods commaundement, & let hym go to the ende of hys lande & begyn & tel, ix. shewes and let hym cast out the, & these is the name of god & so to peruse from lande to lande, tyl he haue truly tithed all his corne. And beware & take hede of the saying of our Lord by his prophet Malachias the which sayth: (Quia mihi no dedistis decimas et primicias id circo in fame & penuria maledicti estis) That is to say, because ye haue not giuen to me poure tythes & poure fyfte frutes, therefore ye be cursed and punyshed with honger & penury. And accordyng to that saynt Austen sayeth Da decimas alioquin intides in decimam partem angelorum qui de celo conuerant infernum. That is to say: gyue thy tythes, truly, or els þe shalt fall amonge the tenth part of angels þe fell from heuē into hell, the which is an hard worde to euery mā that ought to gyue tythes, & doth not gyue them truly. But saynt austen sayth a cōfortable word agayn to the þe gyue they tythes truly, that is to say

saye (Decime sunt tributa egentium animarum) Tythes are tributes or rewardes to nedy soules, and further he sayeth. Si decimam dederis non solum habundantia fructuum recipies, sed etiam sanitatem corporis et anime consequeris.) The whiche is to saye, yf thou haue geuen the tythes truly thou shalt not onely receyue the prosyt & the habundaunce of goodes, but also helth of body and soule shall folowe. Woulde God that euerye man knewe the harde worde of our Lorde by his prophet Malachias, and also þe comfortable wordes of the holy saynt Austen. For then woulde I truste verely, the tythes shoulde be truly geuen.

Howe all maner of cozne shoulde be couered.

Now these coznes be thorne and bounde & the tithe cast oute, it is time to couer the. Thooke them or halfe throue theym, but couering is the best way of al maner of white cozne. And that is to set foure sheues of one syde, & foure sheues on the other syde & two sheues aboue of þe gretest bounden hard nigh to the nether ende, the which muste be set vpwarde, & the top down ward spreade a brode to couer al þe other sheues. And they wyll stande best in wynde and save them selfe best in rayne, and they woulde be set on the ryge of the lande and the syde sheues to leane togyther in the toppes and wyde at the grounde, that the wynde maye go through to dnye them, Bees and beanes woulde be set on the ryge of the land. iiii. sheues to gyther the toppes vpwarde and wythen togyther and wyde benethe þe they maye the better wyder.

To lode cozne and mowe se.

When all these coznes bee dnye and withered ynough, then lode them into the barne and

The booke

Laye euerye cozne by it selfe. And if it be a wese ha-
uest make manye mowes, yf thou haue not hou-
singe ynough, then it is better to lay thy pees and
beanes without vpo a reke then other cozne and
it is better vpon a scaffolde then vpon the ground
For then it must be well hedged, for swyne and cat-
tell and the grounde wyll rotte the bothome, and
the scaffolde saueyth both hedgyng and rotyng
but they must be well couered both. And the hus-
bande may set shepe or cattell vnder the same scaf-
folde, and wyll serue hym in stede of an house, yf
it be well and surely made. &c.

The seconde sturpyng.

*From
the
first
of
the
month
of
August
to
the
first
of
the
month
of
September*
In August and the begynnyng of Septembre
is tyme to make his seconde sturpyng, & mooste
comenly it is cast downe & plowed amayne fo-
row not to depe, nor to eb, so he turne it clene. And
yf it be caste it shold be water forrowed bitwene þ
landes there as the rayne shold be, & it wyll be the
dreyer when the lande shold be sowne. And yf the
landes lye hygh in the ryge and hygh at the rayne
and lowe in the mydes of the syde that the water
maye not run easely into the rayne, as I se dayly
in many places. The let þ husband set his plough
thre or foure fote from the ryge, & cast all the ryge
on bothe sydes, and when the ryge is caste, let his
plough there as he began & vpo the remnant of the
lande and so is the land both caste and rygged &
all at onc plowpyng. And this shal cause the lande
to lye rounde when it is sowne at the nexte tyme
and then shal it not dzowne the cozne.

To sowe wheate and rye.

Aboute Mychaelmas is tyme to sowe both
wheate & rye, wheate is most comenly sowne
vnde)

vnder the sorowe, that is to say caste it vpon the
 falowe and then plowe it vnder. And in some pla
 ces they sow theyr wheate vpon theyr pees stub
 ble, the whiche is neuer so good as that, that is
 sown vpon the falowe, and that is vsed where
 they make falow in a feldc every fourthe yere. And
 in Essex they vse to haue a chylde to go in the for
 row before the hoyses or oxen, with a bagge, or a
 hopper full of corne, and he taketh hys handfull
 of corne, by lytle and lytell casteth it in the sayed
 sorowe. He semeth that chylde ought to haue
 muche discrecion. Howbeit there is muche good
 corne, & rye is mooste commonly sown about & ha
 rowed .ii. London bushels of wheate and rye will
 sowe an acre. Some grounde is good for wheate.
 Some for rye, & some is good for bothe & vpon that
 grounde so we blende corne, that is both wheate &
 rye, whiche is the surest corne of growinge & good
 for the husbandes householdes. And thys wheate
 shalbe madded w rye must be suche wheate, as wyl
 sone be ripe, and y is flaxen wheate, polered wheate
 or whyte wheate. And ye shall vnderstande that
 there be dyuers maners of wheates, flaxen wheate
 hath a yelow eare and bare without anis, and is
 the bryghtest wheate in the bushell, and wyl make
 the whyttest breade, and it wyl weare the groun
 soze, and is small strawe and growe very thych, &
 is but smale corne. Polerde wheate hath no anys
 thych set in the eare, and wyl sone fall out and is
 greater corne and wyl make white breade, whyte
 wheate is lyke palerde wheate in the bushell but it
 hath anys & the eare is foure square & wyl make
 whyte breade, And in Essex they cal flaxen wheate
 white wheate. Rede wheate hath a flat eare an ynch

The boke

brode full of anys and is the greatest corne and the brodest blade & the greatest strawe, & wil make whyte breade & is the ruddest of colour in the busshell englysh wheate hathe a dun eare fewe anys or none, and is the worst wheat saue perke wheat. Pecke wheat hath a red eare full of anis thyn see and ofte tymes it is flyntred, that is to saye small corne wyngled and dyed & will not make whyte breade, but it wyl growe vpon colde grounde.

Co threthe and wynnou corne.

Thys wheat and rye that thou shalt sowe then to be very cleane of weede, and therfore or thou threth thy corne opē thy sheues and pyke oute al maner of weedes and thē threth it and wynnou it cleane, and so shalt þu haue good cleane corne an other yere. And in some countreys about London specially, and in essex & Kent they do fan theyr corne, the which is a very good gylc and a great sauegard for shedyng of the corne. And whē thou shalt sell it, yf it be well wynnoued or fanded, it wyl be solde the derer, and the lyghte corne wil serue the husbunde in hys house.

Co seuer pces, beanes, and fytches.

Whē thou hast threthed thy pces and beanes after they be wynnoued, and or thou shalt sowe them or sel them let thē be well reed in siues, and seuer in .iii. partes þu great fro the smal, and thou shalt get in euery quarter a London bushel or there about. For the smal corne lyeth in the holowe and voyde places of the greate beanes, and yet shall the great beanes be solde as dere as they wer altogither, or derer, as a manne may proue by a familiar example. Let a mā bye a Chearynge two herynges for a penny and another ther

ther. **L**. herpnyges. iiii. for a penny, and let hym sell these ii. **L**. herpnyges agayne. v. herpnyges for ii. d. now hathe he lost. iiii. d. for. **L**. herpnyges. ii. for. d. cost. v. s. and. **L**. heringe. iiii. for a penny cost. iii. s. and. iiii. d. the which is. viii. shillinges and. iiii. d. & when he selleth. v. hearpnyges for ii. d. **xx**. hearinges commeth but to. viii. d. & there is but. xii. scoze hearpnyges, and that is but. xii. grotes and. xii. grotes and that cometh but to. viii. s. and so he hath loste iiii. d. & it is bycause there be not so many bargaynes, for in the byeng of these. **L**. hearinges there be. v. scoze bargaynes. And in the sellynge of the same there be but. xlviii. bargaynes, & so is there loste. x. hearpnyges, the which wolde haue ben two bargaynes mo, and tha it had bene euen and mete And therfore he that byeth grose sale, & retayleth must nedes be a winner, and so shalt thou be a losser yf thou sell thy pces, beanes, and fytches togis ther, for then thou locest grose sale. And yf thou seuer them in thye partes, then thou doest retayle, whereby thou shalt wyne.

Of shepe and what tyme of the yere the rammes should be put to the ewes.

A husbände can not well thypue by hys cozne without he hathe other catell nor by hys catel without cozne, for els he shalbe a byer, a borrower, or a begger, & bycause that shepe in myne opinion is the most profitablest catel that a man can haue, therfore I purpose to speke first of shepe. Then first it is to be knowen what time thou shalt put the rāme to thy ewes, and therein I make a distinccon, for every man may not put to theyr rāmes all at one tyme, for and they do, there shal be great hurte & losse, for that man that hathe

Liii.

the

The booke

the best chepe pasture for wynter, and some spyn-
gynge in the begynnynge of the yere, he maye suffice
his rāmes to go with his ewes al tīmes of yere,
to blisseful oꝝ ryde when they wil, but for the co-
men pasture it is tyme to put to his rāmes at the
Exaltation of the holpe crosse, for then the bucke
goeth to the rotte, and so wolde the ram. But for
the comen husbāde that hath no pasture but the
comen felde. It is tyme ynough at the feaste of
saynt Michael the archangel. And for the pooꝝe
husbāde of the Dreke oꝝ such other, that dwel in
hilly & high grounde that haue no pastures noꝝ co-
mon felde, but alonly the comen heth. Symon &
Judes day is good tyme for them, and this is the
reason why An ewe goeth with lambe. xx. wekes,
and shall eiane her lambe in the. xxi. weke, & yf she
haue not conuenient new grasse to eate, she maye
not giue her lambe mylke, and for want of mylke
there be many lāmbes perished & lost, and also for
pouertie the dammes wil lacke milke and forsaake
their lāmbes, and so often times they dye both in
suche harde countreys.

C To make an ewe to loue her lambe.

If thy ewe haue mylke and wyl not loue her
lambe put her in a narrow place made of boꝝ-
des oꝝ of smoth tronse a yarde wide and put the
lambe to her & socle it, & if the ewe smite the lambe
with her heed, bynde her heed with a hey rope oꝝ
corde to the tyde of the pen, and yf he wyl not
stande side longe cal the ewe & giue her a lytle hey
and tye a dog by her that she maye se hym, & thys
wyl make her to loue her lambe shortly. And yf
thou haue a lambe dead wherof the damme hath
much mylke, see that lambe & tye that skyn vpon
another

make
a little
pen
for
the
ewe
to
stande
in

To make
an ewe
to loue
a lambe

make a little pen for the ewe to stande in

another takes backe that hath a soyye dame with
lytell mylke, & put the good ewe & that lambe to ge
ther in the pen, & in one hour she wyl loue þ lambe
and the thou may take thy soyy weke ewe away, &
put her in another place, & by this meanes þ may
fortune to saue her lyfe and thy lambes bothe.

What tyme lambes shuld be weyned.

In some places they neuer seuer theyr lambes
from theyr dammes and that is for two causes.

1. One is in the best pasture where the rams go
alway with theyr ewes there it nedeth not, for the
dams wyl waxe dyye & wayne theyr lambes them
selfe. Another cause is, he that hath no seuerall &

sounde pasture to put his lambes vnto whē they
should be wayned, he muste eyther sell them or let
them souke as long as the dams wyl suffice the

and it is a comen sayeng that the lambe shall not
rotte as long as it sowketh, excepte the damme

wante meat. But he that hath seuerall and sounde
pasture it is tyme to wayne theyr lambes when
they be .xvi. wekes old or .xviii. at the farthest and

the better shall the ewe take the rame againe And
the pooze man of the Decke countrey and such
other places where they vse to mylke theyr ewes,

they vse to wayne theyr lambes at twelue wekes
olde, and to mylke theyr ewes fyue or syxe wekes.
etc. But those lambes be neuer so good as the o
ther that souke longe and haue meate ynough.

In drame shepe & seuer the in dyuers partes.

Then thou graspe that haste many shepe in
thy pastures, it is conueniente for the to
haue a shepefolde made w a good hedge or a

pale, the whiche wil receyue all thy shepe casely þ
go in one pasture in a dyye place, and adioynynze
to the

The boke

to the ende of the same, make another lytle folde that wyl receyue: lxxx. shepe oz mo, & bothe those folke must haue eyther of them a gate into eyther pasture, and at the ende of that folde make another lytle folde that wyl receyue. xl. shepe oz moo, and betwene euery folde a gate. And when the shepe are in the great folde, let. xl. of them oz there about come into the myddle folde & stake the gate. And then let the shepheard tourne them and loke them one euery syde, & yf he se oz fynde any shepe that nedeth any helypyng oz mēdyng for any cause. Let the shepheard take that shepe with his hoke and put him in the lytll folde. And when he hath taken all that nedeth any mēdyng then put the other in to whither pasture he wyl, and let in as many out of the great folde & take al those þ nedē any handelyng & put them into the litte fold. And thus peruse them all tyll he haue done, & then let the shepheard go melte grece and handell al those that he hath drawen, and then shall not the great flocke be taryed nor kepte from their meate, & as he hath mēded them so put the into their pasture.

To belte shepe.

If any shepe ray oz be fylled with dong aboute the tayle take a payre of hercs and clyp it as waye, and caste dyse moldes thereupon, & yf it be i the heate of somer it wold be rubbed ouer w a lytle terre to kepe away the flies. It is necessarye that a shepheard haue a bozde set faste to the syde of his lytell folde to laye his shepe vpon whē he handeleth them, and an hole bozded in the bozde with an auger, and therein a grayned stake of two fote longe to be set faste, to hange his ter box vpon & then it shall not fall. And a shepheard shuld not

go without his dogge, his shepe hoke, a payre of
sheres and his terre bore eyther with him or redy
at his shepfolde & he must teach his doge to barke
when he wolde haue hym to runne, when he wold
haue him, & to leaue runnyng whē he wolde haue
him, or els he is not a cōning shepherde. The dog
must lerne it whē he is a whelp, or els it wil not
be, for it is harde to make an olde dog to stoupe.

¶ To grece shepe.

If any shepe be scabed, the shepherde may per-
ceyue it by the byrre rubbing, or scrattynge wth
his hoze & most comenly the woll wyll ryle &
be thyn or bare in that place. Then take hym and
shede the woll with thy fyngers ther as the scab
is, and with thy fynger lay a lytle terre therupon
and stroke it a length in the bottome of the wol &
it be not sene aboue. And so shewe the wol by and
by, and lay a lytle terre therupon tyll thou passe &
soze, and then it wyll go no further.

¶ To medyll terre.

Let thy terre be medled with oyle, gosse grece
or capons greace. These thre be the beste for
these wyll make the terre to ronne abode, butter
and swines greace when they be molten are good
so they be not salt, for terre of hū selfe is to kene
and it is a fretter & no healer, without it be med-
led with some of these.

¶ To make brome salue.

A medycyne to salue poore mens shepe & thike
terre to costly, but I dout not but and ryche men
knowe it they wolde vse the same.

Take a hete full of brome, cropes, leaues,
blossomes and all, and chop them very smal
and then seeth them in a pan of xx. gallons with
L. v. rekenyng

The booke

tennynge water, tyl it begyn to waxe thicke lyke
a gelly, then take two ponde of shepe suet mol-
ten, and a pottell of olde pyffe and as moch byrne
made with salte, and put all in to the sayde panne
and styre it aboute and then strayne it throughe
an olde cloth and put it into what vessell ye wyll
And yf your shepe be newe clypped then make it
like warme, and then wach your shepe there with
a sponge or a pece of an olde mantell or of a sol-
dyng of suche softe cloth or woll, for spendynge
to much of your salue. And at all tymes of yere
after ye may relent it and nede requyre, and make
wyde medes in the wolle of the shepe, & anoynte
them with it, and it shall heale the scabbe and kyt
the shepe lyce, and it shall not hurte the wolle in y
sale ther of. And those y be washed wyll not take
scabbes after yf they haue sufficiente meate, for
that is the best grece y is to a shepe to greace him
in the mouth with good meate, the whiche is also
a greate sauegarde to the shepe for rottyng except
there come mylde wes, for he wyll chose the best yf
he haue plētye. And he that hath but a fewe shepe
moderate this medecyne accordynge.

Cf a shepe haue mathes.

If a shepe haue mathes ye shall perceyue it by
her bytyng or fyshyng, or shakynse of her tayle
and most comenly it is moyste & wete, and yf it
be ryghe vnto the tayle it is oftynes grene & tyed
with his donge, and then the shepeherd must take
a payre of thres and clyp awaye the woll bare to
the skyn, and take a handfull of dyre muldes and
caste the muldes therupō to dyre vp the wete and
then wype the muldes awaye & laye terre there as
the mathes were and lytle further, and thus loke
thens

of husbandry. Fo. xxii.

them euery daye & mende them yf they haue nede.

Wylndnes of shepe and other discales.
and remedies therfore.

There be some shepe that wyl be blynde a season, and yet mende againe. And if thou put a lytle terre in hys eye, he wyl mende the rather, there be dyuers waters & other medicines wolde mende hym, but this is the most comen medecine that the shepcherdes vse.

The woyme in a sheps fote & helpe therfore.

There be some shepe þ haue a woyme in hys fote þ maketh them to halt. Take the shepe and loke betwene his cleft, & there is a lytle hole as muche as a great pins head, & therin groweth fyue or syre blacke heeres lyke an ynch longe & more, take a sharpe poynted knyfe & sty the skin a quarter of an ynch longe aboue the hole and as much beneth, & put his owne hand in the holow of the fote vnder the hinder cleft, and set his thombe aboue almoost at the sty & thrust hys fynger vnderneath forwarde, & with your other had take the blacke heeres by þ ende or with þ knyfes poynte, & pul al the heeres a lytle & a lytle, and thrust after his other hande with his fynger & hys thombe, & there wyl come out a woyme lyke a pece of fleshe nigh as much as a lytle fynger. And whē it is out put a lytle terre into þ hole, & it wil be shortly hole

The bloode and remedy yf it come betyme.

There is a sicknes among shepe is called þ bloode, that shepe þ hath that wyl dye suddenly and or he dye he wil stāde styll & hāge downe þ head & other whyle quake. If the shepe herde can clype hym take hym & rub hym about the head, & speciallre aboue hys eares & vnder

The boke

der his eyen, and with a knyfe out of hys eares in
the myddes, and also let hym blede in a bayne vnder
der his eyen, and yf he blede wel he is lyke to lyue
and yf he blede not then kyl hym & saue his shepe
for yf he dye by hym selfe the shepe is lost, and the
skyn wyl be farre roddier like blood moze then a
nother skyn shal be. And it taketh moost comenly
of the fattest and best lykynge.

CThe pokes and remedy therfore.

The pokes appere vpon the skyn, and are
lyke red purples as bryde as a farthyng, &
there wyl dye manye. And the remedy ther-
fore is to handle al thy shepe, and to loke on euery
part of their bodyes, & as many as ye fynde taken
therwith, put them in freche new grasse and kepe
them fro their felowes, & to loke hys stocke ofte &
drawe them as they neade. And yf it be in somer-
tyme that there be no frost then washe the. Howe
be it some shepcherdes haue other medicines.

CThe woode puel and reme-
dy therfore.

There is a syknes amonge shepe is called the
woode cupll. And that commeth in the
sprynge of the yere and taketh them moost co-
menly in the legges or in the necke, and maketh
them to halte and holde theyr neckes a wyse. And
the most part þ haue that syknes wyl dye shortly
in a day or two. The best remedy is to washe the
a lytle & to chaunge their grounde & to bryng the
to lowe grounde and freche grasse. And that sick-
nes is moost comenly on hilly groude, ley groude,
& ferny grounde. And some men vse to lette them
blood vnder the eye in a bayne for the same cause

CTo washe shepe,

In June

In June is tyme to sheere shepe, and oʒ they be
choyne they must be very wel washe, the which
shal be to the owner great profyt in the sale of
his wol, and also to þe cloth maker, but yet beware
þ thou put not to many shepe in a pen at one tyme
nother at the washyng noʒ at the sheering foʒ feare
of murdering oʒ overpresting of theyʒ felowes, and
that none go away tyl he be cleue washen and se þ
they that holde the shepe by the head in the water
holde his heade high inough foʒ downinge.

To sheare shepe.

Take hede of the sheeres foʒ twischynge the
shepe with þ sheeres & specially foʒ pyckinge
wyth the point of the sheeres, and the shepes
herde bee alwaye ready wyth hys tarbox to salve
them. And se that they be well marked both eare
marke, pyche marke, and rodel marke, and let the
wool be well folden oʒ wonde with a wol wynde
that can good skyl therof, the which shal do much
good in the sale of the same.

To drawe, & seuer the bad shepe from the good

When thou haue choyned the shepe, it is then
best tyme to drawe them, and so seuer them
in diuers sortes, the shepe þ thou wilt fede by them
selve, the ewes by them selve, the harehogges and
theyucs by them selve, the lambes by them selve,
wedders and the rammes by them selve, yf thou
haue so manye pastures foʒ them, foʒ the byggest
wyll beate the wekest wyth hys heade. And of eu
rye sorte of shepe it maye fortune there bee some
that lyke not and be weake, those wolde be put in
freshe grasse by them selve and when they be a ly
tle mended then sell them, and ofte chaunge of
grasse shal mende all maner of catell.

What

The booke

What thynges rotteth shepe.

It is necessary that a shepeherde shoulde knowe what thing rotte they þ he might kepe them the better. There is a grasse called spereworte and hath a longe narrow leafe lyke a speare head and it wil grow a fote highe, & beareth a yelow flour as brode as a peny, and it groweth alway in low places where the water is vled to stande in winter. Another grasse is called penny grasse, and groweth lowe by the earth in marye grounde, and hath a leafe as brode as a penny of two pens and neuer bear they flour. Al maner of grasse that the lande fode runneth ouer is yll for shepe bycause of the lande and fylthe that stycketh vpon it. All marres groundes and marke grounde is yll for shepe, the grasse that groweth vpon salowes is not good for shepe, for there is muche of it wete, and oftentymes it cometh vp by the rote and that byngeth crthe with it: & they eate both. &c. Wylde dewe grasse is not good for shepe, and that shal ye knowe two wayes. One is by the leaues of the trees in moornyng, and specially of okes, take the leaues and put thy tonge to them, & thou shalt fele lyke honny vpon them: and also there wyl be many kyllet vpon the grasse & that causeth the myke dewe, wherfore they may not well be let out of the folde tyll the sunne hath the domination to drye them away. Also hunger rotte is the worst rote that can be, for there is neyther good fliche nor good shepe, and that cometh for lacke of meate, & so for hunger they eate suche as they can fynde, & so wyl not pasture shepe, for they seldom rotte but wyth mildewes, and then wyl they haue muche talow and fliche, and a good shepe. Also whyte smelles be yll
for

for shepe in pastures and in fallowes. There is a nother rotte is called pellet rot, and that cometh of greate wete specially in wode countreys where they can not drye.

To know rotten shepe byuers maner of wales wherof some of the wil not sayle.

The both your handes & twirle vpon his eye and if it be ruddy, and haue red speckes in the whyte of the eye, then he is sounde, & if the eye be whyte like talowe and the stringes darke colored then he is rotten. And also take that shepe and vpon the woll on the syde, & if the skin be ruddy color & drye then is he sounde, & if it be pale colored & watry then he is rotten. And whē ye haue opened the whole on the side, take a litle of the wol betwene thy fynger and thy thombe & pull it a litle, and yf it stycke fast he is sound, and yf it come lyghtly off he is rotten. Also whē thou hast kylde a shepe his bely wyll be full of water yf he be soze rotten, & also the fat of the fleshe wil be yelow yf it be rotten. And also and thou cut the lyuer, therein wyll be lytell quicknes lyke stokes, & also the lyuer wyll be full of knottes and whyte blysters yf it be rotten and also seth the liuer if he be rotten it wyll breake in peces, & if it be sounde it wyll holde togyther.

To bye leane cattell.

These husbandes and they that wyl thyrue they muste haue both hye, oxen, horses, mares, & yonge cattell, and to reyre & bryede cūeyre yere some calves and soles, or els shal he be a byer. And yf he shalte bye oxen for the ploghe se that they be yong and not goutye, nor broken of heere nother of taylor, nor of yfell. And yf thou bye hye to the payle se that they be yong & good to mylke.

and

The boke.

and fede her calves well. And if thou bye kenne oz oxen to fede, the yonger they be the rather they wil fede but loke wel that the heare stare not, & that he lycke hym selfe, and be hole mouthed, and want no teth. And though he haue the goute, and be broken both of tayle and pyllell, yet wyl he fede. But the gouty ore wil not be dyuē far, and se that he haue a bzode rybbe and a thicke heed, and to be lose skinned that it stycke not harde nor strept to his ribs bis, for then he wyl not fede.

¶ Co bye late cattell.

And yf thou shalt bye fat oxen oz kye, handel them and se that they be softe on the fore crop behynde the shoulder and vpon the hidermoste ryb and vpon the huckelbone, and the nuch by the tayle. And se the ore haue a great cod and the cowe a great nauyll for then it shuld seme þ they shuld be wel talowed. And take hede wher thou byest any leane cattell oz fat, and of whome & where it was bred. For if thou bye out of a better grounde then thou haste thy selfe, that catell wyl not lyke with the. Also loke that there bee no manner of syknes among the catell in that townshipp oz pasture that thou byest thy cattell out of. For yf there be any murren oz longlaught, it is great iopardy, for a beast may take syknes ten oz twelue dayes oz moze oz it appere on hym.

¶ Dyuers syknelles of cattell, and remedies therfore, and fyrste of murren

And if it fortune to fall murrenne amonge thy beastes, as God forbode, there be menne ynowe can helpe them. And it cometh of a rankenes of bloude & appereth most comenly fyrst in the heed, for his hed wyl swell & hys eyen waxe
great.

greate and ronne of water and froth at the mouth
and then he is paste remedy, and wyll nye shortly
and wyll eate after he be speke. Then sle hym and
make a depe pyt fast by there as he dyeth and cast
hym in, and couer hym with erth that no dogges
may come to þe carpen. For as many bestes as fe-
leth the smel of that carpen are lykely to be infecte
and take the skynne & haue it to the tanners to sel
and bynyng it not home for parell þe may sal. And
it is comenly vlsed and cometh of a greate charite
to take the bare heed of the same beast and put it
vpon a longe pole & set it in a hedge faste bounde
to a stake by the hye waye syde, that euery man þe
rydeth or goeth that waye maye se and knowe by
that sygne that there is sycknes of catell in that
townshyp. And the husbandes holde an opinyon
that it shall the rather cease. And when the beast
is slene there as the murren dothe apere byt wene
the fleche and the skynne, it wyll ryls vp lyke a
ielly and froth an ynche depe or moze, & this is the
remedy for the murren. Take a small curten corde
and bynde it hard aboute the beestes necke, & that
wyll cause the bloude to come into the necke on
eyther syde of the necke there is a dayne þe al man
may felse with his finger, and then take a bonde
pyon and set it strepyghte vpon the dayne & synpte
hym bloude on both synes, and let hym blede the
mountenaunce of a pynte or nyghe it, & then take
awaye the corde and it wyll staunch bleding. And
thus serue all thy cattell that be in that close or pa-
sture, and there shal no mo be sycke, by gods leaue.

C Longelaughte, and remedy therfore.

There is another maner of sycknes amonge
beestes þe is called long laught, & that sycknes

W. A.

wyll

The booke

wyll endure longe, and ye shall perceyue it by hys
hoppyng, he wyll stande muche and eate but a ly-
tel and waxe very holow and thynne. And he wyll
hoppe twentye times in an houre, and but fewe of
them do mende. The beste remedye is to kepe thy
catell in sundrye places, and as many as were in
companye with that beaste that fyrste fell sycke,
to let them a lytle bloude. And there be manye
men that canne seuer them, and that is to cutte the
dewelappe before, and there is a grasse that is
called fetergrasse. And take that grasse and bruse
it a lytle in a mortar, and putte thercof as muche
as an henne egge into the sayde dewelap, and let
it fall not out. Thus I haue sene vyled, & me hath
thought that it hath done good.

Dewebolue, and the harde remedye therfore.

A nother dyscase amonge beastes is called
dewebolue, and that cometh when a hun-
grye beaste is put in a good pasture ful of
ranke grasse, he wyll eate so muche that hys sydes
wyll stande as hye as hys bakbone, & other while
the one syde more then the other, & but fewe of the
wyll dye, but he maye not bee dyscuen hastily nor
laboured beyng so swollen, and the substance of
it is but wynde, and therfore he wolde be softlye
dyscuen and not spt downe. Howbeit I haue sene
a man take a knyfe and thrust hym thorow the
skynne and the flesch two ynches depe or more, sixe
ynches or more fro the rygge bone, that the wynde
may come out. For the wynde lyeth betwene the
fleshe and the greate paunche.

Wyslen vpon, and the remedye therfore.

A nother dyscase is called Wyslen vpon, and
no man can tell how, nor wherof it cometh
but

but ye shall perceyue that by smellyng in the head
and speciallpe by the eyes, for they wyll runne on
water and close his sightes, and wyll dye shortlye
within an houre or two, yf he be not holpen, thys
is the cause of hys dyscase. There is a blyster ry-
sen vnder the tonge, the whiche blyster muste bee
sytte with a knyfe a crosse. When ye haue pulled
out the tonge rubbe the blyster well with salt, and
take an hennys egge and breake it in the beastes
mouthe shell and all, and cast salte to it and holde
vp the beastes heade that all maye bee swallowed
downe into the bodye. But the breakynge of the
blyster is the greates helpe, & dyue the beast alytell
aboute, & this shall saue hym by the helpe of Iesu.

The turne and remedy therfore.

There be beastes that wyll turne about whē
they eat their meat, and wyl not fede, and
is great ieopardy for fallinge in pyttes, dy-
ches, or waters, & it is be cause that there is a blad-
der in the forhed, betwene the brayne panne & the
braynes, the whiche must be taken out, or elles he
shall neuer mende but dye at lengthe, & this is the
remedy & the greatest cure that can be on a beast.
Take that beast and cast hym downe & bynde hys
foure fete togyther, and wyth thy thombe thruste
the beast in the forheade, and where thou fyndest
the softest place, there take a knyfe and cutte the
skinne thre or four ynches on both sydes betwene
the hornes, & as much beneth towards the nose, &
see it and turne it vp, and pyn it fast wyth a pyn,
and with a knyfe cut the brayne panne two yn-
ches brode, & thre ynches longe, but so that knyfe
go no deper then the thycknes of the bone for pes-
syringe of the brayne, and take awaye the bone

The booke

and then thou shalt se a bladder ful of water two ynches longe and moze. Take that out & hurt not the hyayne, and then let downe the skyn & sowe it fast there as it was befoze, and bynde a cloth two oꝝ thye folde vpon hys foxhead to kepe it fro colde and wete ten oꝝ twelue dayes: thus haue I sene many mended, but if the beast be fat & any reasonable meat vpon him, it is best to kyl him, for the there is but lytle losse, & if the bledder be vnder the horne it is past cure. A chepe wyll haue the turne as well as a beast, but I haue sene none mēded. &c

C The warrybryde and the remedye.

There be bestes þe wyll haue warrybrydes in dyuers partes of theyr body and legges and thys is the remedye. Cast him downe & bynde his four fete togither, & take a culture oꝝ a payze of tonges oꝝ suche other yron, and make it glowing hote, & yf it be a longe warrybryde, scyze it of harde by the body, and yf it be in the begynnynge and bee but flatte, then laye the hote yron vpon it and scyze it to the bare skynne, & it wyll bee hole for euer, be it horse oꝝ beast.

C The foule and the remedye.

There be bestes that wyll haue the foule & that is betwene the clese some tyme befoze and somtyme behynde, and it wyll smell & cause hym to halte, & thys is the remedye, cast hym downe and bynde his four fete togither, and take a rope of heare oꝝ a rope harde wythen togither and put it betwene hys clese, and drawe the rope to and fro a good season tyll he blede well, & then laye to it soft made terry, and binde a cloth about it that no myze noꝝ grauell come betwene þe cleses, and put him in a pasture, oꝝ to stande styll in the house

of husbandry. Jo. xxviii.

house, and he wyl be shortly hole.

The goute without remedy.

There be beastes that wyl haue the goute, and most comenly in the hinder fete, & wyl cause him to halte and go starkely. And I knewe neuer man þe could helpe it or fynde remedy therefor, but also to put him in good graspe & fede him

To reyre calves.

It is conuenient for a husbände to reyre calves and speciallly those that come betwene *Jun*: delmasse and May, for the season he may spare mylke best, and by that time the calfe shal be waikened there wyl be graspe ynough to put hym vnto. And at wynter he wyl be bygge ynough to saue hym selfe amonge other beastes, wyth a lytle fauour. And the dam of the calfe shal bull agayne, & bynge another by the same tyme of yere, and yf thou shalt tary tyll after May, the calfe wolde be weake in wynter, and the dam wolde not bull agayne but oft tyme go barren. And yf thou shalt reyre a calfe that cometh after Myghelmas it wil be costly to kepe the calfe all the wynter season at hey, and the dam at harde meate in the house as they vse in the playne champion countreys. And a cowe shall geue moze mylke, with a lytle graspe and straw lyenge without in close, the she shal do with hey and straw lyeng in a house, for the harde meate dyeth by the mylke. But he that hath no pasture muste do as he may: but yet it is better to the husbände to sel those calves the to reyre the by cause of the cost & also for the profite of the mylke to hys house, & the rather the cowe wyl take the bull. If the husbände go with an oxe ploughe, it is conuenient that he reyre two ore calves, and

D.iii,

two

The booke

two cowe calves at the lest to bpholde hys stocke and yf he may do mo it wyl be more profyte. And it is better to wayne thy calves at grasse, then at hard meat if they went to grasse befoze. And that man that may haue a pasture for his hys and another for his calves, and water in them both, then may he reye and bryde good beastes wpyth lycht roste. And yf thou wayne thy calves with hey, it wyl make them great bellies, and the rather they wyl rotte when they come to grasse, and in wynter they wolde be put in a house by them selfe and gyuen hey on the nightes and put it in a good pasture on the daye, and they shal be muche better to handel when they shalbe hys oxen.

The gelde calves.

It is tyme to gelde his oxen calves in the olde of the mone, when they be .x. or .xx. dayes olde for then it is lest ieopardye and the ox shalbe the more hys and the lenger of body, and the lenger horned, and that maye be wel proued to take two oxen calves both one kynde one makynge, and both of one age, gelde one of them and let the other go forth and be a bull. And put the both in one pasture tyl they be four or fyue yere olde, and then shal ye se the oxen calfe farre greater currey waye then the bull. There is no cause but the geldynge, and yf thou gelde them not tyl they be a yere olde there is more ieopardy, he shalbe lasse of body, and shorter horned.

Horses and mares to drawe.

A husbande may not be without horses and mares of both, and specially yf he go w a horse plough he must haue bothe his horse to drawe and his mares to bryng coltes to bpholde the stocke, and yet at many tymes they may drawe well

well yf they be well handeled. But they maye not
 beare laches nor be rydden vpon no iurneys when
 they be with sole, & specially when they haue gone
 wyth sole. xx. or. xxiiii. weekes for then is the grea-
 test ieopardye. For and she be rydden vpon and see
 vpon hote or turned out and take colde she wyll cast
 her sole, the which wold be greate losse to the hus-
 band. For she will labour & beare when she hath
 soled and drawe when she is with sole as well as
 a horse. It is conuenient for a husband to knowe
 when his mare woulde be horsed. It is the comen
 sayinge that she wyll take the horsen within. ix. or
 x. daies next after that she hath soled, but that say-
 eng I holde not with for & she so do she wyll not
 holde therto, for that horse doeth dyue her to it,
 but. xx. dayes after is tyme enough to byng her
 to a horse for she wyll not holde to it except she be
 kene of horsynge, and that shall ye knowe by her
 shap, for that wyll twyple open and close againe
 many tymes in an houre. And then byng her to a
 horse and lette her be with him a day or a nyght,
 and that is sufficient, for it is better to kepe the
 horse from a mare then to go with them for dy-
 vers causes, and specially he shalbe more lustye &
 the mo horse coltes shal he get. But he that hath
 very many mares may not alway attende the but
 let the go togyther & take as god sendes it. Some
 men holde an opinion, that put a horse to a mare
 in the begynnyng of the mone, after it be pyme,
 and he shal get a horse sole. And some men saye
 to the contrarye that and he putte to the mare in
 the olde of the mone, he shoulde gette horse coltes.
 And I saye it maketh no matter whether, for thys
 cause I haue proued, I haue my selfe. lx. mares &

The booke

more able to beare the horse, and from May daye
vnto saynt Barthilmewes daye, I haue. v. or. vi.
horses going with them both day and nyght and
at the folpnyng tyme, I haue vpon one day a horse
sole. And on the nexte daye or seconde a mare sole
and on the thirde or fourth day nexte after a horse
sole and on the nexte daye or seconde a mare sole
and on þe thyrde or fourth day nexte after a horse
agayne, and so euery weke of both sortes, and by
theyr opinion or reason I should haue. xiiii. dayes
toggyther horse soles, and other. xiiii. dayes toggy-
ther mare soles. And me semes þe those men that
holde that oppnyon speke sophistically that yf so
be they layde any wagers therupon þe they should
bothe wyne in theyr owne consypte by this reason
whether it were get in the newe of the mone or the
olde of the mone, it is a horse sole bycause a horse
gate it, though it be fely sole, and it is a mare sole
bycause a mare soled it, though it be a horse coltre.
And so (diuersis respectibus) their opinions maye
be true. But of one thyng, I am certayne that
some one horse wyl get more horse soles then some
other horse wyl doo. And lyke wyse a mare wyl
beare more mare soles then some other mare wyl
do, though they be horsed both w one horse. We
semeth there is no reason why, but the lustines of
the nature of both parties whether of them shal
haue the dominacyon. But and ye haue mares of
diuers colours, then do as I do, leuer them in dy-
uers parcels, & put to yone whyte mares a greye
horse or a whyte horse that hath no whyte rath in
the forhed and to your greye mares a whyte horse
so þe he be not al whyte skynned aboute þe mouth.
And to your mares of coloz þe haue no whyte vpon
them

them a colozed horse þ hath moche whyte on hym
and to pour colozed mares of meyn white a horse
of colour of mayne whyte. And thus shall ye haue
well coloured coltes, it makes no matter of what
color þ horse be of, so he be nether whyte nor grey
for and ye put a whyte horse to a coloured mare
she shall haue most comenly a sandy colte lyke an
pion grey, neyther lyke sye nor dame. Howbeit I
haue sene and knowen many mares þ wyll haue
theyr colte lyke the horse that gate it, the which is
agayne kynde of mares for a man may rather get
one good horse then many good mares.

The losses of a lambe, a calfe or a sole.

It is lesse hurte to a man to haue hys cowe to
caste her calfe, then an ewe to caste her lambe.

For the calfe wil souke as moche mylke or it be
able to kyll as it is worth, and of the ewe cometh
no profyte of the mylke but the lambe. Howbeit
they vse in some places to mylke their ewes when
they haue wayned their lambes, but that is great
hurte to the ewes & wyll cause them that they wyl
not take the ram, at the tyme of the yere for pos-
uertye, but go barrē. And yf a mare caste her sole
that is thysle so greate losse, for yf that sole come
of a good byede, as it is necessary euery mā to ps-
uyde, for as muche costes and charges hath a bad
mare as a good. In thorte space þ sole with good
kepyng may be solde for as moch money as wold
bye many calves and lambes.

What catel shoulde go together in one pasture

Castes alone, nor horses alone, nor shepe as
alone, excepte it be shepe vpon a very hyghe
grounde wyll not eate pasture euen but leaue
many in fees and hyghe grasse in dyuers plas-

The booke

ees excepte it be ouer layde wth cattel. Wherfore
knowe þ^e hoxes & beastes wyl agre well in one pa
sture, for there is some maner of grasse that a horse
wyl cate & as a beaste wyl not, as the fitches, flas
shes and lowe places, & all the holow bundes and
pypes growe therein. But hoxes & shepe wyl not
so well agre excepte it be shepe to fede, for a shepe
wyl go on a bare pasture & wyl cate the swetestte
grasse, & so wyl a horse but he would haue it less
ger. Howbeit he wyl eat as nigh þ^e erth as a shepe
but he can not so sone fyl his belly. To a L. bea
stes he maye put xx. hoxes, if it be lowe grounde
and if there bee grasse ynoughe put in a L. shepe.
and so after the rate bee the pasture moze or lesse,
and after this manner they may fede & cat þ^e close
euen and leaue but fewe tuftes. And yf it be hyghe
ground put in mo shepe and lesse beastes & hoxes.
Welch hye & draught oren wyl cate a close much
barer then as many fat hye & oren. And a melche
cowe maye haue to muche meate, for and she waxe
fatte she wyl the rather take the bull, and gyue
lesse mylke for the fatnesse stoppeth the poores &
the bayne that shuld bringe the mylke to the pap
pes. And therfore meane grasse is best to kepe her
in meane estate. And yf a cowe bee fat when she
shall calue, then is there greate icopardye in her,
and the calfe shalbe the lesse, but ye can not gyue
your draught ore to muche meate, excepte it be the
aftermath of a lowe mowe medow, for that wyl
cause hym to haue the gyre, and then he may not
well labour. And there be to much grasse in a close
the cattell shal fede a greate deale the worse, for a
good byt to the earth is sufficient, for & it be longe
the beak wyl byte of the top & no moze. For that
is

meane
grasse
to best
for my
type.
Ami

so swete, & the other lyeth still vpon the ground
and rotteth, and no beastes wyl eate it but hoxes
in wynter, but these beastes hoxe and shepe maye
not be foddered togyther in wynter, for then they
wolde be seuered, for els the beastes with their hoz
nes wyl put both the hoxes & the shepe & goxe the
in their bellies. And it is necessary to make stanz
dyng cratches to call theyr fodder in, and the stanz
ues set nyghe ynough togyther for pullynge their
fodder to hastily out for theyr ynge.) And yf it be
layed vpon the erth the fourth part thereof wyl be
lost, and if ye laye it on the earth, lay it euery time
in a newe place, for the olde wyl marre the newe.

The properties of hoxes.

Thou graspe y may fortune to be of myne o
pinion oz condicion, to loue hoxes and pong
coltes oz soles to go amoung thy catell, take
hede that thou be not begyled as I haue ben an
hundred tymes and moze. And fyrste thou shalte
know that a good hoxe hath. liii. properties that
is to say. ii. of a man. ii. of a baulson oz bagger. iiii.
of a Lyo ix. of an oxe. ix. of a hare. ix. of a foxe. ix. of
an asse, and x. of a woman.

The two properties y a hoxe hath of a man.

The fyrste is to haue a proude harte, and the
seconde is to be bolde and hardy.

The two properties of a baulson.

The fyrste is to haue a whyte rase oz a ball in
the forehead, the seconde to haue a whyte fote.

* The four properties of a Lyon.

The fyrste is to haue a brode best, the seconde
to be styffe docted, the thyrde to be wylde in coun
tenaunce, the fourth to haue four good legges.

The ix. properties of an oxe.

The

The boke

The first is to be brode rybbed, & seconde is to be low browed, & thyrde to be shorte pastured, & fourth to haue great senewes, the fyfte to be wyde betwene the challes, the syxte to haue great noses chyzels, the seuenth to be byg on the chyn, the eyghth to be fete wel fed, the. ix. to be vpright standynge.

The. ix. properties of a hare.

The fyfte is styffe eared, the seconde to haue greate eyen, the thyrde rounde eyen, the fourthe to haue a leane head, the fyfte to haue leane knees, the syxte to be wyght on fote, the seuenth to turne vpon a lytle grounde, the eyght to haue short butts tockes, the nynth to haue two good syllettes.

The. ix. properties of a fox.

The fyfte is to be pycke eared, the seconde to be lytle eared, the thyrde to be rounde syded, the fourth to be syde tailed, the fyfte to be shorte legged, the syxt to be blacke legged, the seuenth to be shorte trottyng, the eyght to be well colozed, the nynth to haue a lytle head.

The. ix. properties of an Ass.

The first is to be smal mouthed, the seconde to be longe rayned, the thirde to be thynne crested, the fourth to be streight backed, the fyfte to haue smal bones, the syxte to be lathe legged, the. vii. to be rounde footed, the eight to be halow footed, & ninth to haue a rough fote.

The. x. properties of a woman.

The fyfte is to be mery of chere, the seconde to be well paced, the thirde to haue a brode forheade, the fourth to haue brode buttockes, the fyfte to be harde of warde, the. vi. to be easye to leape vpon the. vii. to be good at longe iurney, the. viii. to be well sturring under a man, the. ix. to alwaye busye

by wryth the mouth, the tenth euer to be chowynge on the byddel.

If myght fortune I coulde shew as manye defaultes of horses as here be good properties, but then I shoulde breake my promyse that I made at Grombalde brige, the fyrst tyme that I wente to Wyppon for to bye coltes. But it is to suppose, that yf a horse want any of these properties that he shoulde haue a defeaute in the same place, and this is sufficient for thys tyme.

The defeates and lozance of horses.

Nowe it is to be knowen, the lozance and diseales of horse, and in what partes of theyr bodyes they be, that a man may the rather perceyue them. And howbeit that it may be agayne my profyt: yet I wyll shewe you suche as cometh to my mynde.

The lampas.

In the mouth is the lampas, and is a thynke thynne full of blood hangynge ouer his teth aboue that he may not eate.

The barbes.

The barbes be lytle pappes in a horse mouth, and let hym to bryte, these two be some holpen.

Moynynge of the tonge.

Moynynge of the tonge is an euyl dyscase and harde to be cured.

Dursey.

Dursey is a dyscase in a horse bodye, and maketh hym to blowe thoste and appeareth at hys nosehels & cometh of colde, & may be wel mended.

Broken wynded.

Broken wynded is an yll dyscase and cometh of runnyng or rydyng ouer much & specially thors
ly also

The boke

ly after he is wattred, & appereth at his nose thre at hys flanke, and also at his tuel, and wyl not be mended and wyl much blow & cough yf he be soze chafed and it wil least apere when he is at grasse.

Glaunders.

Glaunders is a diseale that maye be mended & cometh of a heat and a sodeyne colde, & apierth at his nolethryls and betwene his chalbones.

Mozynge in the chyne.

Mozynge in the chyne is a dysleale incurable and it aperth at his nolethryll lyke oke water. A glaunder when it breaketh is lyke matter: broken wynded and purlynes is but short blowyng.

Stranguelyon.

Stranguelyon is a lyght diseale to cure, and a horse wyl be very soze lyke therof and cometh of a chafynge heate that he sweate, & after it wyl ryle and swell in diuers places of hys body as muche as a mans fyll and wyl breake by it selfe yf it bee kepte warme or els is there ieopardy.

The hawe.

The hawe is a sozance in a horse eye, & is lyke a gristell & maye be well cut out, or els it wyl haue out his eye & that horse that hath one, hath comē ly two.

Blindnesse.

A horse wyl waxe blinde wyth labour, and that may be cured be tyme.

Wyes.

The wyes is a sozance vnder a horse eare by twene the ouer ende of the chalbones & the necke and are rounde knottes bytwene the skynne and the flesche lyke tennys balles, and yf they be not kyde they wyl waxe quicke, and eate the rootes of the horse eares, and kyll hym.

The

The cordes.

The cordes is a thyng that wyl make a horse to stumble and ofte to fall, & apereth before the forether legges of the body of the horse, and may well be cured in two places, & there be but fewe horses but they haue parte therof.

The farcyon.

The farcyon is an yll sozance and may be well cured in the begynnynge and wyl apereth in diuers places of his bodye, and there wyl rype pynples as much as half a walnut shell, & they wyl solow a daye and wyl breake by it selfe. And as many horses as do playe with hym that is soze & gnaw of the matter & runneth out of the soze shall haue the same sozance within a moneth after, and there soze kepe the sycke from the hole. And yf that sozance be not cured by tyme he wyl dye on it.

A malander.

A malander is an yll sozance & maye bee well cured for a tyme, but with yll keepynge it wyl come agayne and apereth on the further legges in the bendynge of the kne behynde, and is lyke a scabbe or shall. And some horse wyl haue two on a legge within an ynche togyther, and they wyl make a horse to stumble and other whyle to fall.

A scelander.

A scelander is in the bendynge of the leg behynd lyke as the malander is in the bendynge of the leg before, and is lyke a malander and may be cured.

A serewe.

A serewe is an yll sozance, and is lyke a splente but it is a lytle longer and moze, and lyeth by to the kne on the inner syde. And some horses haue a throughe serewe on both sydes of the legge, and that

The boke

that horse must nedes stumble and fall, and hard it is to be cured.

A splent.

A splent is the least sozance that is, & alwaye continueth except & lampas. And many men take vpon them to amende it and do paye it,

A ryng bone.

A ring bone is an yll sozance, & appereth before on & fote aboute the hofe as well before as behynde and wyll be swollen thre ynches brode & a quarter of an ynche or moze of he ght, and the heare wyll stare and waxe thynne, & wyll make hym to halte and is yll to cure yf it growe longe.

Wyndegalles.

Wyndegals is a lyght sozance, and cometh of greate labour and appereth to eyther syde of the foynnt aboute the fetlokes as well before as behynde and is a lytle swollen with wynde.

Mozefounde.

Mozefounde is an yll sozance and cometh of rynginge fast tyll he sweate, and then set vp sodenly in a colde place without lytter and take colde on his fete and specially before, and appereth vnder the hole in the harte of the fote for it wyll growe doune and waxe whyte and cromely lyke a pomis. And also it wyll appere by procelle by the wicles on the hofe, and the hofe before wyll be thicke, & moze byhke then and he had not be mozefounde, nor he shall neuer treade so boldly vpon the hard stoness as he dyd before, but he wyll not be able to beare a manne a quarter of a yere or moze, and with good parynge and howyng as he oughte so be he wyll do good service.

The coltes cupll,

Coltes

Colttes euill is an euill dysease, and cometh of rankenesse of water and bloude, and appereth in his scote, for there wyl he swell greate, & wyl not be harde, and sone be cured in the begynnyng. &c.

CThe bottes.

CThe bottes is an yll dysease, and they lye in a horse mawe, and they be an ynche longe white coloured and a red heed, and as muche as a fyngers ende, and they be quicke & stycke fast in the maw sydes, it appereth by stampyng of the horse or tomblyng, and in the begynnyng there is remede by ynough, and if they be not cured betyme they wyl eate thowhe his maw and kyll hym.

CThe wormes.

CThe wormes is a lyght dysease, and they lye in the greate paunch in the bely of the horse, & they are thynnyng of colour lyke a snake syre ynches in length greate in the mydes & sharpe at both endes and as much as a spyndel & wyl sone be kylld.

CStreyde.

CStreyde is an yll dysease and cometh of greafe labour and rydyng fast with a contynuall sweate and then sodenly to take a greafe colde, hys legges wyl be styffe and his skynne wyl stycke fast to hys sydes and may be cured.

CFlaygall.

CFlaygal, is a sozance hurt with a saddle or with the buckle of a croper or such other in the myddes of the backe, and may lyghtly be cured.

CSpaen.

CSpaen is an yll sozance, wherupon he wyl halte, and specially in the begynnyng, & appereth on the hynder legges within, & agaynst the ioynte and it wyl be a lytle swollen and harde, And some

C.

horses

The boke

horses haue throughte spauen, and appereth bothe within and without, and those be yll to be cured.

A courbe.

A courbe is an yll sozance, and maketh a horse to halt soze, and appereth vpon the hynder legges streyghte behynde vnder the cambozell place, and a lytle beneth the spauen, and wyll be swolcn and yll to cure yf it growe longe vpon hym.

The streynge halte.

The streynge halte is an yll dyscase, and maketh hym to twytche vp his legge sodenly, and maketh hym to halte, and commeth ofte with a colde, and doth not appere outwarde.

Enterfye.

Enterfye is a sozance & cometh of yll choyng and appereth ofte both behynde & befoze bytwene the fete agaynste the fat lockes there is no remedy but good choyng.

Mylletes.

Mylletes is an yll sozance and appereth in þe fytlocke behynde, and causeth the heare to shedde thye or four inches of lēgth & a quarter of an ynche in bredth lyke as it were bare and yll to cure, but it may be perceyued and specially in wynter tyme.

The peynes.

The peynes is an yll sozance and appereth in the fetlockes, and wyll swell in wynter tyme and oyle of water, and the heyre wyll stare & be thynne and yll to cure, but it wyll be sene in wynter.

Cratches.

Catches is a sozance wyll cause a horse to halt and commeth of yll keepng, and appereth in the pasturnes lyke as the skyn were cutte ouerthwart that a man may lay in a wheate strawe, and it is
sone

soone cured.

Attepnte.

Attepnt is a sozaunce that cometh of an ouer
rethpyng if it be besyde, & if it be behynde it is of the
treding of another horse, & which may be soone cu-
red.

Grauelynge.

Grauelynge is an hurte wyl make an horse to
halte and cometh of grauell and lytle stones that
goeth in betwene the shoulde and the harte of the
foote, and is soone mended.

*** A**cloued.

Acloued is a hurte that cometh of yll choyng
when a Smythe dyueth a nayle in to the quicke, &
whiche wyl make him to halte, and is soone cured

The scabbe.

*** T**here is a discaise amonge horses is called the
scabbe, and it is a skoke in diuers places of hys
bodye. And it cometh of pouertie and yll keepynge,
and is mooste commonly amonge olde horses, and
wyl dye therupon, and may be well cured.

Lowly.

There be horses that wyl be lowly, and it co-
meth of pouertie colde and yll keepynge, and it is
moost comenly amonge younge horses, & men take
lytle hede vnto it, and yet they wyl dye therupon
and it maye be soone cured.

Wartes.

*** T**here is a defeaute in a horse that is neither so-
raunce, hurt, nor discaise, and y is if a horse warte
wartes behynde betweth the spaur place, for then
he is no chapmans ware yf he be wyld, but & he
be tame and haue bene rydden vpon, then caueat
emproy, beware the byer for y byer, hath bothe his
eyen to se & hys handes to handel. It is a sayng:

Eit, that

The booke

that suche a hōrse shoulde dye sodenlye when he
hathe lyued as many yeres as þe mōne was dayes
olds oꝝ suche tymes as he was soled.

C The sayinge of the frenche man.

C These be soꝝance hurtes, and diseales, that be
nowe come vnto my mynde, and the frenche man
sayeth. *Mot de lange et de eschine, souat malais*
dise saunee medecine. The mournynge of the tong
and of the thyne are diseales withoute medecyne
oꝝ remedy, & further he sayeth. *Gardes bien que il*
soit clere de viciu, que tout trauel ne soit perdu.
Be well ware that he be clere of sighte, lest all thy
trauayle oꝝ iourney be lost oꝝ nyghte. And bycause
I am a hōrse master my selfe. I haue shewed you
the soꝝance & diseales of hōrses to the entent that
men shoulde beware & take good hede what hōrses
they bye of me oꝝ of any other. Nowbe it I saye to
my customers, and those that bye anye hōrses of
me, and euer they wyll trust any hōrse mayster oꝝ
coꝝlar whyles they lyue trust me.

C The diuerlitie betwene a hōrse mayster,
a coꝝlar, and a hōrse leache.

A Hōrse master is he that byeth wyld hōrses
oꝝ coltes oꝝ bredeth the & selleth them again
wilde oꝝ breaketh part of them and maketh
them tame & then selleth them. A coꝝlar is he that
byeth all rydden hōrses, and selleth them agayne.
The hōrse leache is he that taketh vpon hym to
cure and amende al maner of dysceales & soꝝances
that hōrses haue. And when these thye be met, yf ye
had a poticary to make þe fourth yemyght haue
suche foure that it were hard to trust þe best of the
It were also conuenient to shewe medecines and
remedyes foꝝ all these diseales and soꝝances, put
it

of husbandry. fol. xxxb.

It would be to longe a proceſſe at thys tyme, for it would be as much as halfe this booke. And I haue not the perfit coddynge nor the expericnce to shew medicines and remedies for them al. And also the horse leche wolde not be contente therwyth, for it might fortune to hurt or hinder theyr occupacion,

Of swyne.

Now thou husbände that hast both horses and mares, beastes, and shepe. It wer necessary also that thou haue both swyne & bees, for it is an olde sayinge, he that hath both shepe, swyne and bees, slepe he, wake he, he maye thryue. And that saying is bycause that they be those thynges that most profyt yf selfe in shorteste space wth the least cost. Then se howe many swyne thou art able to kepe, let the be bores & sowes all and no hogs. And if thou be able to reyre syxe pygges a yere then let two of them bee bores, & foure of them sowes, and so to continew after the rate. For a bore wyl haue as lytel keepyng as a hog, & is much better then a hog, and moze meat on him, & is redy at al tymes to eate in the wynter season, & to be layed in sowle. And a sowe or the bee able to kyl, shal byrnge forth as many pyggs or mo as she is worth, & her body is neuer the worse, & wyl bee as good bacion as a hog and a lytle keepyng, but at suche tyme as she hath pygges. And if thy sow haue no pyggs then thou wylt reyre, sel them or eat them, and reyre those pyggs that come aboute lens tyme, speciallye the begynnynge of somer for they caⁿ not be reyled in wynter for colde wth great coste.

Of bees.

Of bees is a litle charge but good attendaunce at the tyme that they shall cast the swarme.

The booke.

It is conuenient that the hyue be set in a garden
or an orchard, where as they maye be kepte fro
the north wynde, and the mouthe of the hyue to
warde the sunne. And in June and Iulye they do
most comonly cast, and they wold haue some low
trees nygh vnto the befoze the hyue, & the swarme
maye lyghte vppon, and when the swarme is knie
take a hyue and splente it within wth three or foure
splentes & the bees maye knyt their combes vnto
and anoynt the splentes and the lydes of the hyue
wth a lytle hony, and yf thou haue no hony take
swete creame, and then set a stole or a foyme nygh
the swarme, and laye a cleane washed shete vpon
the stole, and then hold the smal ende of the hyue
downward & shake the bees into the hyue, & shortly
set it vpon the stole and turne by the corners of the
shete ouer the hyue, & to leaue one place open that
the bees may come in and out, but thou maye not
fght nor streue wth theym for no cause, & to laye
nettles vpon the bowes where as they were knie
to dyue the fro the place, & so wathe the all that
day that they go not away, and at nyght when al
be gone by into the hyue take it awaye, and set it
where it shal stande and take away the shete, and
haue clay redy tempozed to lape about it vpon the
bozde or stone where it shal stande, that no wynd
come in, but the bozde is better and warmer. And
to leue an hole ope on the south syde of three inches
bzyde, and an ynch of heigth for the bees to come
in & out. And then to make a couerynge of wheate
strawe or rye strawe to couer, and house the hyue
about, and set the hyue two fote or moze fro the
erth vpon stakes so. & a mouse can not come to it
& also neyther beastes nor wyne. And if a swarme
be cast

of husbandry. fol. xxxvi.

he caste late in the yere they wolde be fed with hony in wynter, and layde vpon a thyn narrow bord of a thyn slate or lead and put it into the huike, and another thynne borde wolde be set before euey hyue mouth þ̄ no wynd come in, & to haue four or fyue lytell nyckes made on the nether syde, þ̄ a bee may come out or go in, and so fastned þ̄ the wynd blowe it not downe, & to take it by when he wyl. And the hyue that is fed to stop þ̄ mouth cleane þ̄ other bees come not in, for and they do they wyl fyght and kyll ech other. And beware that no waspes come into the hyue, for they wyl kyll the bees and eat the hony. And also there is a bee is called a drone, and the is greater thē another bee, & they wyl eat the hony & gather nothing, & therfore they wolde be kyllid, & it is a sayinge that the hath lost her syng & that she wyl not labour as þ̄ other do.

¶ How to kepe beastes & other catell.

If a husbunde shall kepe catell well to his profite, he muste haue seuerall closes and pasture to put hyz catell in, the whiche would be well quychsetted, dytchen, and hedged that he may seuer his bygheste catell frome the weakeste at hyz pleasure and specially in wynter tyme when they shalbe fodred. And though a man be but a ferme & shall haue his ferme .xx. yeres, it is lesse coste for hym and moze profite to quychset, dytch & hedge, then to haue his cattel go before the herdme. For let the husbunde spende in thre yeres as moch money as the kepyng of his beastes swyne, and thepe both coste him in the yeres. Then alwaye after he shall haue all maner of catell in the tenth parte of the coste, and the beastes shall lyke moche better by this reason the heardman wyl haue for euery beaste

The booke.

Beast. ii. d. a quarter, or there aboute. And þ swyne herde wyll haue for euery swyne a peny at þ least. Then he must haue a sheparde of his owne or els he shall neuer thryue. Then reken meate drynke, & wages for his sheparde, the herdmans hyer, & the swyneherdes hyer, these charges wyll double hys rent or nygh it, excepte his ferme be aboue. xl. s. by yere. Rowe se what this charges be in. iii. yeres, let hym ware as muche money in quicksetting dyrchyng and hedgyng, and in thre yere he shalbe discharged for euermore, and much of his labour he and his seruantes may do with theyr owne handes and saue muche money. And then hath he euery felde in seueralltye, and by the assente of the lordes and the tennaunt euery nyghbours may exchange landes w other. And then shal his ferme be twyse so good in profyte to the tennaunte as it was before, and as much lande kepe in tyllage, & the shall not the ryche man ouer eate þ poore with his catel, and the fourth part of hey & straw shall serue his cattel better in a pasture then four times so muche wyll do in a house and lesse atenhauce and better the cattell shall lyke. And the chese saue garde for coyne both day and nyght that can be.

¶ To get settes and set them.

And yf thou haue pasture thou muste nedes haue quychsetting, dyrchyng, & plashyng, when it is grene and cometh of age. Then get thy quychsets in the wood contrey, & let them be of whyte thorne and crabtree, for they be beste, holy and hasell be good. And if thou dwell in the playne countrey then may thou get both asche, ok and elme, for those wyll encrease much wood i thore space. And set thy ok settes and þ ashe. x. or. xii. fote

1516 v. 6
 good for a
 in a house
 1516 v. 6
 1516 v. 6
 1516 v. 6

fote a sonder, and cut them as thou dost thy other
 fettes, and couer them ouer with thornes a lytell,
 that shepe and cattel eat them not. And also wede
 them clene in mydsomer mone or sone after, for þ
 wedes yf they ouer growe wyll kyll the sets. But
 get no blacke thorne for nothyng, for þ wyll grow
 outwarde into the pasture and doth much hurt in
 the grasse and traring the woll of the shepe. It is
 good tyme to sette quicke fettes fro that tyme the
 leaues be fallen vnto our lady day in lent, and thy
 sandy grounde or grauell set first, then clay groude
 and then meane groude, & the medowe or marres
 grounde laste, for the sandy & the grauell wyll dye
 anone, and then the quicke set wyll take no rote ex
 cepte it haue greete wete, for the moldes wyll lye
 if it be ditched in February or Marche, & lykewise
 clay groude, &c. And make thy sets longe ynoughe
 that they may be set depe ynoughe in the erth, for
 then they wyll growe þ better. And to stand halfe
 a fote & moze aboue þ erth, that they may sprynge
 out of many braunches. And then to take a lyne &
 set it where thou wylste haue thy hedge, to make
 a trenche after thy lyne and pare awaye the grasse
 there the quicke sets shalbe set & raske it by, where
 the earth of the dytche shal lye, and dygge vp the
 mouldes a spade grasse depc, and to put in the sets
 and dyg vp moze molde and lay vpon that set
 and so peruse tyll thou haue set thy fettes, and let
 them lene towards the dytche. And a fote from þ
 make thy dytch: for and thou make it to nygh thy
 sets, the water may fortune to weare the grounde
 on that syde, and cause the fettes to fall downe.

To make a dytche.

¶ If thou make thy dytche foure fote brode then

E. v,

would

The booke

woulde it be two fote and a halfe depe. And if it be
 ii. fote brod then thye fote depe, and so accorpyng.
 and yf it be fyue fote brode then it woulde be double
 fet and the rather it woulde fence it selfe, and the
 lower hedge wyl serue.

¶ To make a hedge.

Thou muste get the stakes of herte of oke for
 those be best, crabtre, blackthorne and elder be
 good. Reed wethy is beste in mary the ground.
 asche, maple, hayseck, and whyte thorne wyl serue
 for a tyme. And set thy stakes within two fote &
 a halfe together excepte thou haue very good hede-
 ring and lodge to bynde with. And if it be double
 ended it is muche the better and greter strength
 to the hedge and much longer it wyl last. And lay
 small troupe of thornes that sh hedgest w all ouer
 thy quyksets that thepe do not eat thy spring nor
 budde of thy sets, let thy stakes be well dyuen p
 the point take p harde erth. And whē p hast made
 thy hedge & ended it well thē take thy mal again
 and dyue down thy endering & also thy stakes by
 and by. For w the windings of thy edynges thou
 dost lose thy stakes, & therefore they must nedes be
 dyuen newe & harden d agayne, and the better p
 stake wyl be dyuen when he is well bounden.

* To place or pleche a hedge.

If the hedge be x or xii. yeres growig sit it was
 first set, then take a sharpe hatchet or a hande
 hyl and cut the settes in a plaine place nygh vn
 to the earth the moze halfe a sonder, and bende it
 downe toward the erth and wlap & wynde them
 to gither but alway se that the top lye hie the the
 rote a good quantite, for els the sap wil not ren in
 to the toppe kyndely, but by proccesse the top wyl
 dye

of husbandry fol. xxxviii.

Dye, & then set a lytle hedge on the backe syde, and it shall nede no moze mending many yeres after.

And if the hedge be of .xx. .xxiii. or .xxx. yere of age yth it was firste sette, then wynde in fyrst al the wethermost bowes, and wynde theym togyther, and the cut the settes in a playne place a lytle fro the erth the moze halfe a sonder, and so let it stave downward and not upwarde for dyuers causes, then wynde the bowes and braunches therof into the hedge, and at euey two fote or thre fote to leaue one sette growynge not plached and the toppe to be cut of foure fote heigth or there aboute to stonde as a stake yf there be any such, or elles to sette another and to wynde the other that be pleched aboute them. And yf the bowes wyll not lye playne in the hedge, then cut it the moze halfe a sonder and bynde it into the hedge, and the shall ye not neade for to mende that hedge but in fewe places twentye yeres after or moze: yf the hedge be olde and be great stubbes or trees & they in the bottome that beastes maye go vnder or betwene the trees, then take a sharpe axe, & cut the trees or stubbes y grow a fote fro the erth or there aboute in a playne place wthin an ynche or two ynches of the side & lee them stave downward as I sayed before and lette the top of one tree lye ouer the roote of another tree, & to pleche downe the bowes of y same tree to stop the holowe places. And yf all the holow & voyde places wyll not be fylled & stopped then shoure the olde dytch & cast it up new, and to fyll wth erth all the voyed places. And yf so be these trees wyll not reche in euey place to make a sufficient defence, then double quycheset it, and ditch it new in euey place that is nedefull, and sette a
hedge

The booke

hedge therupon, and to overlape the fettes for ease
tyng of shepe or other cattell.

To mende a hye waye.

Maneth it is necessary to shew my oppy-
nion how a hye way should be amended.
And first & principally se that there be no
water standing in the hye waye, but þ it be alway
currant & runnyng, no: haue no abyding moze in
one place moze then in another. And in somer whē
the water is dyed vp then to get grauel & do fylle
vp euery low place, and to make them euen some-
what descendyng or curraunt one way or other, &
yf there be no grauell no: stones to gette, yet fylle it
vp wyth earth in the begynnyng of somer, that it
may be wel hardened with carpage and tredyng
vpon, and it shalbe well amended if the water may
passe away from it, the which wolde be wel cōsy-
dred and speciallye aboute London wher as they
make muche moze cost then nedeth. For there they
dych the hye wayes on both sydes, and fylle vp
the holow and lowe places wyth erth, & then they
cast and lay grauel alofte. And whē a great rayne
or water cometh & synketh thozow the grauel & cō-
meth to the earthe, and then the erth swelleth and
holneth and waxeth softe, and with tredyng and
specially with carpage the grauel synketh & goeth
downwarde as his nature & kinde requireth, and
then it is in maner as a quicke sande, that harde it
is for any thing to go ouer. But and they wolde
make no dytches in somer tyme when the water
is dyed vp that a man may se al the holow & lowe
places, then to cary grauell and fylle it vp as hygh
as the other knoles be then wold it not holne no:
swell no: be no quicke sonde, and euery man may

So besyde the hyghe waye wyth theyr carpage at
theyr pleasure. And thys me semeth is lesse coste &
lenger wyll last wyth a lytle mendynge whē nede
requireth, therfore me thynke yf thys were verye
well looked vpon it shulde be both good and neces-
sary for that purpose, for so I haue sene don in o-
ther places where as I haue bene. &c.

¶ To remoue and set trees.

If thou wylte remoue and set trees get as ma-
ny rotes with them as thou can, & bryake them
not nor bryse thē by thy wyl. And yf there be a
ny rote bryokē & soze bryokē cut it of hard by there
as it is bryokē with a sharpe hatchet, els the rote
wyll dye. And yf it be althe, elme, or oke, cut of all
the bowes cleane and save the top whole. For yf
make hym ryche of bowes thou makest hym poore
of thyft for.ii. causes. The bowes causeth thē to
shake wyth wynde & to lose the rotes. Also he can
not be so cleane get, but some of the rotes must ne-
des be cut, & then there wyll not come so much sap
and moystnes to the bowes as there dyd before, &
yf the tree be very longe cut of the top two or thre
yardes. And yf it be an aple tre or peer tree or such
other as beareth frute, thē cut awaye al the water
bowes & the small bowes & the pyncipall bowes
may haue the moze sap. And yf ye make a marke
whiche syde of the tre stādes towarde the sun that
he maye be set so agayne, it is so muche the better.

¶ Trees to be set without rotes and growe.

There be trees wyll be set wythout rootes, &
growe well and sprynge rotes of themselfe.
And those be dyuers apple trees that haue
knottes in the bowes as castes or wydes, & suche
other that wyl growe on sprynges, and likewise
pepeler

The boke

pepeler and wethy and they must be cut cleane be-
syde the tree that they grow on, and the toppe cut
cleane, of eyght or tenne fote of length, and al the
bowes betwene, and be sette a fote depe or moze
in the erth in good grounde: & ye shall vnderstand
that there be foure maner of wethyes, that is to
say, whyte wethy, blacke wethy, redde wethy, and
osperd wethy. Whyte wethy wyl growe on drye
grounde if it be set in the begynnyng of wynter, &
wyl not growe in marishe ground, blacke wethy
wyl growe better on marishe ground then on drye
ground, and redde wethy in like maner, and osier
wethy wyl growe best in water & moyst grounde.
And they be trees that wyl sone be nozished, and
they wyl beare muche wode & they wold be crop-
ped every seven or eyght yere, or els they wyl dye,
but they maye not be cropped in sappe tyme, nor
no trees els. And in many places both that lordes
freholders and tenauntes wyl set suche wethyes
pepelers in marishe grounde to nozish wood.

¶ To sell wood for houtholde or to sell.

*Underwood
muste be
cutt first*
If ye haue any wodes to sell for thy houtholde
to brenne or to sell, the best waye is to cutt the wood first
in wynter that thy cattell or beastes maye eat,
and brouse the toppes, and to sel no moze on a day
but as muche as the beastes wyl eat the same day
or on the morowe after. And as soone as it is wel
eaten and broused, the best waye is to cutt it and set them on the
endes and that wil saue the bandes from rottinge
and they shall be the lyghter to carpe, and the bet-
ter wyl they brenne and lye in lesse rowme. And
whē thou shalt brynge them home to make a stake
of them set the nethermost course vpon the endes
and the seconde course flatte vpon the syde & the
endes

endes outwarde, and the thynde course fall on the
syde ouerthwart the other, and so to peruse them
yll thou haue layde all vp. And when thou shalt
bynne them take the ouermost fyrst.

¶ To hyde, loppe, and crosse trees.

If thou haue any trees to hyde, lop, or crosse for
the fyre wood, crosse them in winter that thy
beastes may eat the brouse and the moss of the
bowes. And also the yues, and when they be brou
ted and eaten, byesse the wood and bowe it cleane
and cut it at euery sight, and reyse the great wod
to the top, and hyde the small bowes and set the
on enze, & yf thou shalt not haue sufficient wood
excepte thou heed the trees and cut of the toppes,
then heed them thye or foure fote aboue any tym
ber. And yf it be no tymer tree but a shaken tree
or a hedge rote ful of knottes, then heed him thyrty
fote hygh, or twenty at the leaste, for so far he wyl
beare plenty of wode and bowes and muche more
then and he were not heeded. For a tree hath a pro
perty to grow to a certayne heygth, & when he co
meth to the heygth he standeth still, & groweth no
hyer but in hyde & in conclusyon the top wyl dye
and decrease, & the body thynne. And if a tre be he
ded and vsed to be lopped & cropped at euery .xii.
or .xvi. yeres ende or there about it wyl bere much
more woode by proceste of tyme then and it were
not cropped, and muche more prosyfte to þ owner.

¶ How a man should hyde, lop, or crosse trees.

It is the comen gyse to begyn at the topp of
the tree when he shalbe hyded or cropped by
cause ech bough should lye vpon other, when
they shall fall so that the weyght of þ bowes shal
cause the to be the rather cut downe. But that is
not

The booke

not best for that causeth the bowe to flane downe
the nether parte and pulleth away the barke fro
the bodye of the tree the which wyl cause the tree
to be holowe in that place in tyme comynge, and
many tymes it shall hynder hym. And therfore lee
hym begyn at the nether most boughes fyrst, & with
a lyght axe for an hande to cut the bough or both
sydes a fote or two fote fro the bodye of the tree.
And specially cut it more on the nether syde then
the ouersyde, so that the boughes fall not straghte
downe but turne on the syde, and then shall it not
flane nor breake no barke. And every bough wyl
haue a newe herde, and here moche more woode
by thy wyl without thou muste nedes do it, crop
not thy tree, nor specially hed hym when y wind
standeth in the north, nor in the east. And beware
that thou croppe hym not nor hed hym specially
in sappe tyme, for the wil he die within few yeres
after, yf it be an oke.

what must
+ croppe
trees.

To sell wood or tymbre.

If thou haue any wood to sell I aduise thee re-
staple it thy selfe yf thou maye attende vpon it.
And yf not, then to cause thy baylly or some o-
ther wyle or discrete man to do it for thee. And yf
it be smale wode to hydde it and sell it by the hun-
dredes or by the thousandes, and if there be alshes
in it, to sell y smal alshes to rowpers for garches
and the greates alshes to whele wyghtes, and the
meane alshes to ploughe wyghtes and the crab
trees to myllers to make cogges and rones. And
yf there be any okes both great and smal sel them
and yll them, and sell the barke by it selfe, & then
softe the trees, the polles by them selfe, the myddle
soft by them selfe, and the greatesse by them selfe.

note.

And

And the sell them by scores or halfe scores, or hundredes, as thou may, and to sell it harde by þe erth for one sote next vnto the erth is worthe two sote in the top, & to cut thy tymber longe prouge that thou leaue no tymber in the top. And to sel þe tops as they lye a great, or els dreffe the and sel þe greas wood by it selfe and the hwdwode by it selfe, & to fal the vnderwood first at any tyme bytwene martylmas and holy roode daye. And al the alshes bytwene martylmas and cadelinas, and all okes as sone as they wyl pyle vntyl Maye be done, & not after. Paraduencure the greatest man hath not þe best prouision. And that is because the seruantes wyl not enforme these wayes & also may forsaue they woulde bye suche wodes them selfe or be partener of the same, & to aduise his Lorde to sell them. It is conuenient that the salisman that selleth the wod to be partener with the byer.

a pntys note

To kepe springe wode.

In the wynter befoze that thou wylte sell thy wood make a good & a sure hedge that no manner of catell can gette in. And as shortly as it is fallen let it be caried away or the springe come by for els the catell that doth carpe the wode will cate the spring, and when the top is eaten or broken it is a great lette hurte & hynderaunce of the goodnesse of the springe, for then where it is eaten it burges oute of many bzaunches, and not so faire as the fyrst wold haue bene. A parke is best kept where there is nother man dog nor four soted beast therein except dere. And so is a spring best kepte where there is nother man nor four soted beast within the hedge, but and there be moche graffe & thou wouldest lothe to lose it, then put in calves newly wayned

The booke

and taken fro the dammes, and also waynyng
coltes of horses not paste a yere of age. And let thy
Calues be taken awaye at Maye, the coltes maye
go lenger for earpyng of any wod, but there is no
pardon both for calues, soles, and coltes for tythes
of for beyng lowly, the whiche wyl kyll the if they
be not taken heede vnto. And seven yeres it is the
least that it wyl save it selfe, but ten yeres is best.
And then the vnder bowes wolde be cut awaye &
made hyde therof, and the other wyl grow much
the better & faster. And yf the vnderbowes be not
cut awaye they wyl dye, and then they be lost, and
great hurt to the spryng, for they take awaye the
sap that shuld cause the spryng to growe better.

Necessary thynges belongyng to graffing.

It is necessary, profytable, and also a pleasure
to a husbnde to haue peeres, wardens, & ap-
ples of dyuers sortes. And also cherries, sylber-
des, bullas, damsons, plums, walnuts, and such o-
ther. And therfore it is conuenient to learne how
thou shalt graff. Then it is to be knowen what
thynges thou must haue to graff withall. Thou
must haue a graffing sawe, the whiche wolde be
very thynne & thicke tothed, & bycause it is thynne
it wyl cut the narrower knyf, and the cleaner for
brusyng the barke. And therfore it is set in a com-
pass pise of yron syre ynches for to make it styffe &
bygge, thou must haue also a graffing knyfe an
ynche brode with a thicke backe to cleue the stocke
withall. And also a mallet to dyue thy knyfe and
the wedge into the trec, & a sharpe knyfe to pare
the stocke hed. And another sharpe knyfe to cut þ
graft cleue. And also þ must haue two wedges of
hard wod of yron a long small one for a small
stocke

of husbandry. fo. xlii.

stocke, and a broder, for a bygger stocke to open the stocke when it is clouen & pared and also good tough clay and moss, & also bastes or pyllyngs of wethy or elme to bynde them with.

What frute shulde first be grafted.

Pears and wardeyns woulde be grafted before any maner of apples because the sappe cometh sooner and eather into the peere and warden tree, then into the apple tree. And after S. Valentyns daye it is tyme to graffe both peres & wardens tyl March be comen, and then to graffe apples to our lady day. And then graffe that, that is get of an olde apple tree firste for that wyll bud before y^e graffe get of a yonge apple tre late graffed. And a peere or warden woulde be grafted in a peere stocke and if thou can get none, then graffe it in a crabbe tree stocke, and it wyll do well, and some men graffe them in whyte thorne, and then it wyll be the moze harder and stonye. And for all maner of apples the crabbe stocke is best.

Howe to graffe.

Thou must get thy graffes of the sayres lances that thou can fynde on the tree, and see that it haue a good knot or ioynte and an euen. Then take thy sawe and saw into thy crabbe in a sayre playne place pare it euen wth thy knyfe, & the cleue the stocke with thy greate knyfe, & thy malet and set in a wodge and open the stocke accordynge to the thynknes of thy graffe, then take thy small sharpe knife and cutte the graffe on both sydes in the ioynte but passe not the myddes thereof for no thyng. And let the inner syde that shall be set into the stocke be a lytell thynner then the vtter syde, and nere the nether point of the graffe the thynner

The boke

thē proferre thy grasse in to the stocke, and yf it go not close cutte the grasse of the stocke tyll they close cleane that thou can not put the edge of thy knyfe on nother side betwene þ stocke & the grasse and set them so that the toppes of the grasse bēde a lytle outwarde & set that the wood of the grasse be set mete with the wood of the stocke that þ sap of the stocke maye runne streyght & euen wpyth the sap of the grasse, for the barke of the grasse is neuer so thicke as the barke of the stocke. And therfore thou may not set the barks mete in the vnter side but on the inner side thē pul away thy wedge and it will stand much faster. Then to take tough clay lyke marley and lay it vpon the stocke head & wpyth thy synger laye it close to the grasse, and a lytell vnder the head to kepe it moyst and that no wynde come into the stocke at the cleuyng. Then take mosse and laye therupon for chynnyng of the clay, then take a baylt of whyte wethy or clime, on halfe a byerc. And bynde the mosse, the clape, & the grasse togyther, but be wel ware that thou breake not thy grasse nother in the cleuyng nor in the byndyng, and thou must set some thyng by the grasse that crows nor birds do not light vpon thy grasse for and they do, they wil breake them.

Co grasse betwene the barke & the tree.

There is another maner of grassyng then this & soner done & soner to growe, but it is more icoperdy for wynd whē it beginneth to grow. Thou must saue þ stocke & pare þ heade therof as thou dydest before, but cleue it not, then take thy grasse and cut it in the ioynt to the mydd and make þ teneūt therof halfe an ynch longe & a lytle more all on one syde & parte the barke away
a lytell

As I tell at the poynte on the other syde, then thou must haue made redy a ponche of harde woode wth a stoppe and a tenaunte on the one side lyke to the tenaunt of the grasse. Then put the tenaunt of the ponche betwene the barke and the woode of the stocke, and pul it out agayne and put in þ^e graue and se that it ioyne close or els mend it. And this can not faile for nowe the sap commeth on euery syde, but it wyll spyunge so faste that yf it stande on playne grounde, the wynde is lykely to blowe it besyde the heade, for it hathe no fastnesse in the wood. And thys is the beste remedy for blowynge of to cut or clyppe awaye some of the nethermost leaues as they grow, and this is the best waye to grasse and specially a great tree then clape it and bynde it as thou dydest the other.

¶ To norye al maner of stone frute & nattes.

As for cheres, dampsons, Bullas, plumes, and such other maye be set on the stones, and also of the sciēces growyng about the tree of the same for they wyll sondest beare.

Fylbertes and walnattes may be set on the nuts in a gardeyne, and after remoued and sette where he wyll. But when they be remoued they wold be set vpon as good a grounde or better, or els they wyll not lyke.

¶ A shorte informacyon for a ponge gentylman that entendeth to thysue.

Idupse him to gette a copy of this present boke and to rede it fro the begynning vnto þ^e endyng wherby he may perceyue þ^e chapters & cōtentes in þ^e same, & by reason of olt^r readyng he may wey perfyte what shulde be done at al seasons. For I lerned two verses at grāmer

The boke.

scole, and those be these. *Gutta cauat lapidē non
 vi sed sepe cadēdo, sic homo sit sapiens non vi sed
 sepe legēdo.* A drop of water perleth a stone, not
 alonly by his owne strength but by his ofte falling.
 Wyght so a man shalbe made wyle not alonly by
 him selfe, but by his ofte reading. And so may this
 ponge gentylman, accorpyng to the season of the
 yere rede to his seruantes what chapytour he wyl.
 And also for any other maner of profyte cōtayned
 in þe same the which is necessary for a ponge hus-
 bande that hath not the experience of husbandrye,
 nor other thinges conteyned in this present boke
 to take a good remembraunce and credence therun-
 to, for there is an olde sayinge, but what auctory-
 tie I can not tel. *Quod melior est practica rusticorū
 quam scientia philosophorū.* It is better the
 practyse of knowledge of an husbände man well
 proued, then the science of connyng of a phylos-
 opher not proued, for there is nothyng touchyng
 husbandry, & other profyttes cōtēnyed in this pre-
 sent booke, but I haue had the experience therof &
 proued the same. And ouer & besyde all this be lke
 I wyll aduise him to ryse be tyme in the morning
 accorpyng to the verst befoze of *S. Danat sancti-
 ficat et dicat surgere mane.* And to go aboute hys
 closes, pastures, feldes, & specially by the hedges.
 And to haue in his purse a payre of tables & when
 he seith any thyng þe wolde be amended to wyte
 it in his tables, as and he fynd any hoxses, mares,
 beastes, shepe, swyne, or geese in his pastures that
 be not his owne. And peradventure though they be
 his owne he wold not haue them to go there, or to
 fynde a gappe or a sherd in his hedge, or any wa-
 ter stāding in his pastures vpp his graffe wher-
 by

of husbandry. fol. xliiij.

by he m^y take double hurt, both losse of hys gras
and rottyng of hys shepe, & calves. And also of dra
ynge water in his coyne felde at the landes en
des of sydes, and howe he wolde haue hys landes
plowed, dogged, sturred, or sowed. And his coyne we
ded or thorne or hys catel thifted out of his pastur
into another, and to loke what dychynge, quych
settyng, or plashinge, is necessary to be had, and
ouerse his sheparde, how he handleth and orde
reth hys shepe and his seruantes how they plow
e do they woorkes or yf any gate be broken down
or wante any staves and go not lightly to open &
tyme, and that it do not trayle & that the wyndes
blowe it not open, w many mo necessary thinges
that are to be looked vpon. For a man alway w^a
dyng, or goyng about somewhat syndeth or seyth
that is amysse and wolde be amended, and as sone
as he seyth any suche defaultes, thⁿ let hym take
oute hys tables and wypte the defaultes, and whē
he commeth home to dyner, supper, or at night the
let hym call hys bayly or hys heade seruante and
to shewe hym the defaultes that they may be mo
re amended, & when it is amended then put it out
of his tables, for this bled I to do. x. or. xii. yerres
and more and thus let hym v^le bayly and i chozte
space he shall set much thynges in good orde, but
bayly it wil haue mending. And if he can not wit
let hym nycke p defaultes vpon a stycke & to shew
hys bayly as I sayd before. Also take hede both
erly & late at all tymes what maner of people re
soyt and come to thy house, and the cause of they
comynge and specially if th^y bynge wyth them
pychers, cannes, tankardes, botels, bagges, wal
lets or bushelpokes. For yf thy seruantes be not

F. iiii.

true

The booke.

true, they maye do the greate hurte and them selfe
lytell auantage, wherfore they wolde be wel lo-
ked vpon. And he that hath.ii.true seruantes a
man seruante and another woman seruante, he
hath a great treasure, for a true seruante wyl do
iustly him selfe. And if he se his felowes do. a mys
he wyl bydde them do no more so, for and they do
he wyl shewe his master theroof, yf he do not thys
he is not a true seruant.

Lesson made in Englysh verses to teache a ge-
tylman's seruante to say at euery tyme when he
taketh his horse for his remembraunce, & he shall
not forget his geare behynde him.

*Lesson
for a
Gentyl*

Purse, dagger, cloke, nyghtcap, kercheffe, tho-
pynge horne, boget, & shoes, spere, male, hoope,
halter, sadel clothe, spores, & with thy horse-
combe, bow, arrowes, sweard, buckeler, hornelegh,
gloues, stryng, & thy braser, pen, paper, ynke, per-
chement, redware, pomes, boke, thou remembere.
Penknyfe, combe, thimble, nedle, thys be, point lest
thy girth breake. Goddyn, knyfe, lyngel, geue the
horse meate, se he be shod well. Make mery synge
and & can take hede to thy geare that & lose none.

A prologue for the wyues occupacyon.

Now thou husbände that hast done thy dy-
lygence and labour that longeth to a hus-
band to get thy liuing, thy wyues thy chil-
dren, and thy seruantes, yet is there other thyng-
ges to be done that nedes must be done, or els thou
shalte not thriue. For there is an olde common say-
inge, that seldome doth the husbände thriue with-
out leue of his wife. But this saying it shuld seme
that there be other occupacions and labours that
be mooste conuenient for the wyfes to do. And howe
he it

be it that I haue not the experience of al theyr occupacions and workes as I haue of husbandry, yet a lytel wil I speke what they ought to do, though I tell them not howe they shuld do and exerceyze theyr labour and occupacions.

A lesson for the wyfe.

Wat yet or I begyn to shewe the wyfe what workes she shal do. I wyll fyrste teache her a lesso of Salomo as I did to her husband a lesson of þe philosopher, & that is þe shuld not be ydel at no tyme. For Salomo sayeth. *Ociosus non gaudebit cum electis, in celo sed iugebit interitum cum reprobis in inferno.* That is to say that ydel folkes shall not ioye wth the chosen folke in heuen, but they shall sorowe with the reprobous and forsaken folkes in hell, and. *S. Jerome* saith *Semper boni operis aliquid facito vt te diabolus inueniat occupatum, quia sicut in aqua stante generantur vermes sic in homine ocioso generantur male cogitationes.* That is to saye, alwaye be doing of some good workes þe deuill maye fynde the alway occupied for as in a stading water are engendred wormes, right so in an ydel body are engendred ydel thoughtes. Here maye thou se that of ydelnes cometh damnacion, and of good workes and labour cometh saluacion. Nowe thou art at thy lyberty to chosse whyther wape þe wylte where in is great dyuersyte. And he is an unhappye man or woman that god hath giue both witte & reason and putteth him in choyse and he to chose þe worst part. Nowe thou wyfe I trust to shewe vnto the diuers occupacions, workes and labours þe thou shalt not neede to be ydel no tyme of the yere.

What thynges þe wyfe is bounde of ryghte to do

f. v.

fyrste

The booke

Test and pynceppally the wyfe is bound. of
 ryght to loue her husbände aboue father &
 mother & al other men, for our lord said in
 his gospel, Relinquet patrē et matrē et ad-
 heret ei vxoꝝ sue. A man shulde leue father & mo-
 ther and drawe to his wyfe, and the same wyfe a
 wyfe to her husband. And are made by the vertue
 of the sacrament of holy scripture, one fleshe, one
 bloude, one body, and two soules, wherfoze they
 hertes, theyꝝ myndes theyꝝ woꝝkes and occupacy-
 ons shulde be al one neuer to leuer nor chaunge du-
 ryng theꝝ naturall lyues by any mannes acte or
 dede, as it is sayde in the same gospel. Quod deus
 coniunxit homo non separet. That thing that god
 hath toynded together no mā may leuer nor depart
 wherfoze it is conuenyent þ they loue eche other,
 as effectually as they wolde do theyꝝ owne selfe.

What woꝝkes a wyfe shuld do in generall.
First in the morning when thou art waken
 and purpose to ryse, lift vp thy hand & blyss
 the & make a signe of the holy crosse. In no-
 mine patris et filii & spiritus sancti. Amen. In the
 name of þ father the sonne, & the holy gooste. And
 yt þ saye a Vater noster, an Ave & a Crede. And
 remembre thy maker and thou shalt spede moche
 the better, and when thou arte vp and retyre, then
 syt & swepe thy house: blesse vp thy dyscheboorde
 and sette all thynges in good order wīn thy house
 mylke thy kye, socle thy calves, syle vp thy mylke
 cake vp thy chyldren and aray them and prouyde
 for thy husbādes breakefast, dyner, souper, and
 for thy chyldren and seruauntes and take thy part
 with them. And to ordeyne coꝝne and malte to the
 myll, to bake and brye withall when nede is. And
 mete

of husbandry fol. xlvi.

entre it to the myll and fro the myll, & see that thou
 haue thy mesure agayne besydes the tole or els the
 myllner dealeth not truly with the or els thy corne
 is not dyue as it shold be, thou must make butter
 and cheese when thou may, serue thy swyne bothe
 moornyng and euenyng, and geue thy polen meat
 in the moornyng and whē tyme of the yere cometh
 thou must take heed how thy hennes, duckes, and
 geese do ley, and to gather vp theyr egges & when
 they wax broudy to set them there as no beastes,
 swyne, nor other vermyn hurte them. And thou
 muste know that all hole foted fowles wyl lyt a
 moneth and al clouen foted fowle wyl lyt but thre
 weekes except a pepyen and suche other great fow
 les as cranes, bustardes, and such other. And whē
 they haue broughte forth the theyr byrdes to se that
 they be well kepte from the gleyd, crows, kyll
 martres and other vermyn, and in the begynnynge
 of Marche, or a lytle before is tyme for a wyfe to
 make her garden and to get as many good scdes
 & herbes as she can, and specially such as be good
 for the pot and for to eate & as ofte as nede shall
 requyre it muste be weded for els the wede wyl o
 uer growe the herbes. And also in Marche is time
 to sowe flaxe and hemye, for I haue herd old huse
 wyues say, that better is Marche burdes then A
 pyl flaxe, the reason appereth, but howe it shoulde
 be sowne, weded, pulled, repleyd, watered, washen
 dyed, beten, braked, tawed, hechelcd, spon, wound
 den, wrapped, & oue. It nedeth not for me to shew
 for they be wyle ynough, & therof may they make
 smytes, borderclothes, towels, gertcs, smockes, and
 suche other necessities, and therfore lette thy dy
 stasse be alwaye redy for a pastyme, that y be not
 ydell

no. 100
 fym
 Hm
 Dm
 Rm
 et al.

The booke

ydell. And vndouted a woman can not get her lye-
 nge honestly with spyng on the distaff, but
 it stoppeth a gap and must nedes be had. The bols-
 les of flaxe whan they be rpyled of, muste be redy-
 led from the wedes and made dye with the sunne
 to get out the sedes. Howe be it one maner of lye-
 sede called lohensede wyl not open by the sunne,
 and therfore when they be dye they muste be soze
 bylsen and broken the wyues knowe howe, & then
 wynewed and kepte dy tyl peretyme come again
 The semell hempe muste be pulled fro the chucle
 hēpe for this beareth no seide & thou muste do by it
 as thou dydest by þ flaxe. The chucle hempe doth
 beare seide & thou must beware that byrdes eat it
 not as it groweth, the hēpethereof is not so good
 as the semell hempe, but yet it wyl do so good ser-
 uyce. It may fortune somtyme þ thou shalte haue
 so many thynges to do that thou shalte not well
 knowe where is best to begynne. Then take heed
 whyche thyng shuld be the greatest losse if it were
 not done and in what space it wolde be done, and
 then thynke what is the greatest losse there begin.
 But I put case that, that thyng þ is of the grea-
 test losse wyl be longe in doyng, that thou myght
 do thre or .iiii. other thynges in the meane whyle,
 then loke well yf all these thynges were set togy-
 ther whyche of them were greatest losse, & yf these
 thynges be of greater losse, and may be all don in
 as short space as the other, the do thy manye thin-
 ges fyrst. It is couenient for a husband to haue
 chepe of his owne for many causes, and then may
 his wyfe haue part of the wolle to make her hus-
 bande and her selfe some clothes. And at the leaste
 waye she may haue the lockes of the chepe ther to
 make

make clothes or blankets, and coverlets, or both. And if she haue no wol of her owne she may take woll to spynne of cloth makers, and by that meanes she maye haue a conuenient lyuynge, & many tymes to do other workes. It is a wyues occupacyon to winnow all maner of cornes, to make malt washe and wyng, to make hey, to there corne, and in tyme of nede to helpe her husbände to fylle the mucke wayne or dounge carte, dyue the plough, to lode hey corne and such other. Also to go or ride to the markette to sell butter, chese, mylke, egges, chickens, hapons, hennes, pygges, gees, and al maner of corne. And also to bye all maner of necessary thynges belonging to a household, and to make a true rekenyng & accompt to her husbände what she hath receyued and what she hath payed. And yf the husbände go to the market to bye and sel as they ofte do, he then to shew his wyfe in lyke maner. For yf one of them should vse to dysceyne the other, he dysceyueh him selfe and he is not lyke to thyrue, and therfore they must be true cyther to or ther. I coulde peraduenture shew the husband of diuers poyntes that the wyues deceyue their husbādes in, and in lyke maner how husbādes deceyue theyr wyues. But I shuld do so. I shoulde shewe mo subtyll poyntes of disceite then other of them knew of before. And therfore me semeth best to holde my peacc, lest, I shulde do as the knyght of the towre dyd & which had many laye daughters. And of fatherly loue that he oughte to them he made a boke vnto a good intent & they myghte eschewe and flee from vyces and folowe vertues. In the whiche boke he sheweth that yf they were wood, moued, or styred by any man after suche a

The boke

maner as is there shewed þ they shuld withstande it, in the whiche boke he shewed so manye wayes how a mā shulde attayne to his purpose to bying a woman to vyce. The which wayes were so naturall & the wayes to come to their purpose was so subtilly contrived & craftely shewed that harde it wolde be for any woman to resist or deny theyr desyre. And by the sayed boke hath made both the man and the woman to knowe mo vyces subtille and craftie then ever they shulde haue knowen if the boke had not bene made, the which boke he named hym selfe the knyghte of the towre. And thus I leaue the wyues to vse theyr occupations at theyr owne discretion &c.

¶ To kepe measure in spendyng.

NOwe thou husbände & huswyfe that haue done your diligence and cure accordyng to the fyrst article of the philosopher, that is to say. Adhibe curā. And also hath well remembred the saying of wise Salomon. Quod otiosus non gaudet cū electis in celo, sed lugebit in eternum cum reprobis in inferno. Then ye must remember obserue and kepe in mynde the seconde article of the saying of the sayd philosopher & is to saye Gene mensurā. That is to say in Englyshe, holde and kepe measure. And accordyng to that sayinge I lerned two verses at grauer scole and those be these, Qui plus expendit quam rerū copia tentat. Nō admiretur si paupertate grauetur. He þ dot's moze expende then his goodes wyll extende, nūmayle it shall not be though he be greued with poverty. And also accordyng to the sayinge spraketh saynte Paule & sayeth. Iuxta facultates faciendū sunt sumptus ne longi temporis victū breuis hor-

et. con.

Of husbandry. To. xlviii.

ea consumat. That is to saye, after thy facultie of thy haouour make thyne expenses least thou spend in short space that thyng that thou shouldest lye by longe. This text toucheth euery man from the hyghest degree to the lowest, wherfore it is necessary to euery man and woman to remembre & take good hede therunto for to obserue, kepe & folowe the same but because this texte of sapnte Paule is in laten and husbandes comenly can but lytle latten. I feare leaste they can not vnderstand it. And though it were declared ones or twise to the that they would forget it. Wherfore I shall shewe to them a texte in Englyshe and that they maye well vnderstande, and that is. **Eate within thy tedure.**

Thou husbände and huswife that entendest to folowe the sayinge of the Philosopher, that is to say kepe measure, thou must spare at the hynke & not at the botome, that is to say vnderstande in the begynnyng of the yere sellynge of thy coynes or spendynge in thy house vnto the tyme þ thou haue lowe agayne thy wynter coine and thy lent coine, and then se what remaineth to serue the house and of the ouer plus thou may sell and bye such other necessities as thou must needs occupye. And yf thou spende it in the begynnyng of the yere and shall wante it in the hynder ende, then thou doest not eate within thy tedure. & at the last thou shalt be punished as I shal proue by ensample. Take thy horse & go tedure hym vpon thine owne leas, lye hym as ofte as thou wylte no man wyl saye thou doeste wronge, but make thy horse to longe a tedure, that when thou haste tryed hym vpon thyne owne leas, his teder is so longe

The boke

longe that it reacheth to the myds of another mans
 nes lees of corne. Nowe haste thou geuen hym to
 moche lybertye and that man that thy hoyle hath
 eaten his corne of grasse wyl be greued at the, and
 wyl cause the to be amerced to be in the courte of
 els to make him amēdes of both. And yf thy hoyle
 breake his teder & go at large in euery māns corne
 and grasse, then cometh the pynder & taketh hym
 and putteth hym in the pyndefold and there shal he
 wande in pylson wythout any meate vnto þ time
 that thou hast payde his ransome to the pynder
 and also make amēdes to thy neyghbours for þ
 dystroyng of their corne. Right so as long as thou
 etest within thy teder þ thou needest not to begge
 nor borrow of no mā, so longe shalt thou encrease
 and growe in ryches & euery man wyl be content
 w the. And if þ make thy teder to longe that thine
 owne portyon wyl not serue the, but that þ shalt
 begge, borrowe, or bye of other that wyl not endur
 ee longe but thou shalt fall into pouertie, and yf
 thou breake thy teder & run ryot at large & knowe
 not other mans goods from thy owne. The shal
 the pynder that is to say, the thyrff, and þ haplye
 arreste thee and put the into the pyndefolde, that is
 to saye, in pylson there to abyde tyll the truthe be
 knowen & it is meruayle and thou scape wyth thy
 lyfe, and therfore eate within thy teder.

A short lesson for the husbāde.

Of thynges I wyl aduise thee to remem-
 bre, and specially in þ wynter tyme when
 þ syttest by the fire, & hath souped to con-
 syder in thy mynde, whither the workes that
 thou, thy wyfe & thy seruantes shal do be moze ad-
 vantage to the then the fyre & candel light meate
 and

*for the
 wynter
 myght*

and drinke that they shall spende & yf it be moze
vauntage then fyr styll, and yf it be nat then go to
thy bed and slepe, and be vp betyme and bryke thy
fast, before day þ thou maye be all the mozte wynt-
ters day about thy busynes, at grammer scole I les-
ned a verse and that is this. Danat, sanctificat et
dicat surgere mane. That is to say, erly refise ma-
keth a man hole in body, holler in soule, & ryche in
goodes. And this me semeth shoulde be suffycente
instruction for the husbunde to kepe measure.

¶ How do men of hye degre kepe measure.

To me it is doutfull as me semeth they be ra-
ther to lyberall in expenses thē to scarce, and
specially in iii. thynges. The first is prodigalite
in outragious & costly araye far aboue measure, þ
seconde thyng is costly charge of delycious me-
tes & dyshes, the.iii. is of outragious play & game
far aboue measure and nowe to the fyrke poynte.

¶ Prodigalite in outragious and costly araye.

I have sene bokes of accompt of þ yoman of the
wardropes of noble menne, and also inuitories
made after theyr decease of theyr aperel, and I
doubte nat but at thys day it is .xx. tymes moze in
value thē it was to such a man in degre as he was
Lycres agone and many tymes is geuen away oz
it be halfe worne to a symple mā the whiche cau-
seth hym to wer the same & another symple manne
oz lytel better. Deynge hym to were suche ray-
ment and thynketh in his mind that he may were
as good raiment as he causeth hī to bye such other
to his great cost and charge and aboue measure &
an yl ensample to all other and also to se mennes
seruauntes so abused in theyr aray, theyr cottes be
so sode that they be fayne to suche them vp wher

The booke

They rode, as women do they: curtels when they go to the market or other places the whiche is an vngouernment sight. And furthermore they haue such playtes vpon they: brestes & rustes vpon their sleues about they: elbowes that and they: mayster of they: salt had neuer so gret nede they could not shote one shot to herte they: enemyes tyl he haue caste of his cote of catte of his leues, thys is far aboue measure of common weale of the realme. This began fyrste with honour worthyp and honesty, and it endeth in pryde presumption and pride, wherof spaketh saynt Augustine. *Querunq; superbium esse videtur diaboli filium esse ne dubites.* That is to saye, whosoever thou seest that is proude, doute the not but he is the sonne of the devyll. Therfore agaynst pryde he byddeth the remembre. *Quid fuisti quis es et qualis post mortem eris.* That is to saye, what thou wast, what thou art, and what thou shalt be after thy deathe, & S. Bernard sayeth. *Homo nihil aliud est quaz spermatofecula, lacrus stercore et est a vermu.* That is to saye, a man is nothyng but stinking fylthe, a lacke of donge and womes meat the whiche saynges woulde be remembred, and then me semeth this is sufficient at thys tyme for the fyrste poynte of the thyre.

¶ Of delicyous meates and drynkes.

The costly charges of delicyous meates and drynkes that be now commonly vled ouer that it hathe bene in tymes paste and far aboue mesure. For I haue sene booke of acompt of house hold and bymentes vpo the same, & I doute not but in delicyous meates drynkes, & spices, ther is at this day foure tyme so muche spente as was at these

at these dayes to a lyke man in degre & yet at that tyme there was asmuche byefe, and mutton spent as is now, and as many good householdes kepte as many pomen wayters therin as be now. This began wyth loue & charitie, when a lord a gentylman oz poman desyret oz prayeth another to cum to dynner oz supper and bycause of his comynge he would haue a dyche oz two mo thē he would haue had if he had ben away. The of very loue he remēbynge how souynge he was bydden to dyner & howe well he fared, he thynketh of very kyndnes he muste nedes byd hym to dynner againe, and so ordeyneth for hym as many maner of such dishes meates as the other man did .i. ii. oz iii. mo, & thus by lytle & lytle it cometh far aboue measure. And began of loue & charitie, & endeth in pryde & glottony whereof *S. Jerome* sayeth. *Qui post carnem ambulat in uentris et libidinis proni sunt, quasi irrationabilia iumenta reputantur.* That is to saye they that walke and bee redy to fulfyll the luste of the flethe and the bellpe are taken as vncrasona-ble beastes, & *S. Gregory* saythe. *Dominante uicio gula oēs uirtutes per luxuriam & vanam gloriam obuiunt.* That is to saye, where the vyce of glottony hath domination all vertues by luxury and vayne gloze are caste vnder, the whiche sayinges would in lyke wise be remēbyred, & thys me semeth is sufficient for the seconde parte of the thre.

¶ Of outragious playe and game.

It is conuenient for euery man of what degre that he be of to haue playe & game accordynge to hys degre, for *Cathon* sayth. *Interpone tu. interdum gaudia curis.* Amonge thy charges oz busynes thou must haue somtyme ioy and mē, the

The boke

but nowe a dayes it is far aboue mesure. For now
a poze man in regard wyll playe as great game as
al maner of games as gentylmē were wont to do
or greater, and gentylmen as lordes, and lordes, as
prynces, and ofte tymes the great estates wyll cal
gentylmen or pomen to play with thē, as as great
game as they do, & they call it a dispozte ꝑ whiche
me semeth a very true name to it for it displeaseth
some of them or they departe, and speciallye God
for myspendyng of his goodes and tyme. But and
they played smale game that ꝑ pozeſt man ꝑ play-
eth myght bere it though he lost & bate nat his cou-
tenaunce then myghte it be called a good game, a
good playe a good spozte & a pastyme. But when
one shal lose vpon a day or vpon a night as muche
money as wold fynd him and al his house meat &
drynke a moneth or a quarter of a yere or moze.
That may be well called a dispozt or dyspleſure &
ofte tymes by ꝑ menes thereof it causeth them to
sell theyr landes dicheſite the helres & may fortune
to fall to thefte, robbery, or such other to ꝑ greate
hurte of them selfe and of theyr chyldren, & to the
displeasure of god, and they so doing litel do they
ponder or regarde the saying of S. Paul. Iuxta fa-
cultates faciendi sunt sumtus ne longi temporis
victus breuis hora consumat, This play began w
loue and charite, and oft tymes endeth with coue-
tous, wyath, and enuy. And this me thinke shoulde
be sufficient instruction for keepyng of mesure.

A pprologue of the.iii. saynges of ꝑ Philosopher
Nowe thou husbände and huswyfe ꝑ haue
done your dyligence and cure about your
husbandrye and huswifery accordyng to ꝑ
first saying of the phylosopher. Adhibe curā. And
alfo

also hath well remembred & fullfilled the seconde sayinge of the sayed phylosopher. *Tene mensurā. Pōne* I doubt not, ye be ryche accordinge to the thyrde sayinge of the sayd Phylosopher. *Et eris diues.* Nowe I haue shewed the, the sayinge of the phylosopher, wherby thou hast gottē much worldly possession, me semeth it were necessary to shewe you how ye may get heuēly possessions, accordyng to the sayinge of our lord in his gospell. *Quid prodest homini vniuersū mūdum lucratur aīe vero sue detrimētū paciatur.* What profiteth it to a mā though he wyne al the world to the hinderaūce & losing of his soule. Howbe it it should seme vncōuenient for a tempoꝛal man to take vpo him to shew or teach any suche spiritual maters. Howbeit ther is a great diuersitie betwene predicatio & doctrine

A diuersitie betwene predication & doctrine.

A sayncte Jerome sayth there is great difference or diuersitie betwene preachinge & doctrine. A preaching or a sermon is where a conuocation or a gatheringe of people on holye dayes or other dayes in churches or other places and tymes set and ordeyned for the same. And it belongeth to them that be ordeyned therunto and haue iurisdiction and auctorite & to none other. But euery man may lawfully enforme and teach his brother or any other, at euery tyme and place behouable yf it seme expedient to hym for y is an almes dede to the whiche euery man is holden and bounde to do accordyng to the sayinge of sayncte Peter. *Unusquisq; sicut accipit gratiam in alterum illam ad ministrare debet.* That is to saye, as euery man hath taken or receyued grace he ought to minister and shew it forth to othe. For as *2i*

The boke

softome sayeth greate meryste to him and a greate
 rewarde he shall haue in tyme to come, the whiche
 wytteth or causeth to be wryten holy doctrine for
 þe intēt þe he may se in it how he may liue holely & þe
 other maye haue it. That they maye be edifyed or
 sanctified by the same, for he sayeth surely knowe
 thou that how many soules be saued by þe so ma-
 ny rewardes þe shalte haue for other, for L. Grego-
 ry sayth. Nullū sacrificium ita placet deo sicut zel-
 lus animarum. There is no sacrifice þe pleaseyth god
 so much as the loue of soules, & also sayth. Ille as-
 pud deū maior est in amore q̄ ad eis amorē pluri-
 mos trahit. He is greatest in fauour w̄ god þe dya-
 weth moste men to the loue of god. Wherefore me-
 temeth it is conuenient to enforme & shew the how
 they may get heuenly possession as well as I haue
 shewed the to get worldlye possessions, then to my
 purpose & to the poynt where I left, Nowe thou

What is ryches.

(Art ryche.

It is to be vnderstande what is riches, & as me-
 temeth riches is that thinge that is of goodnes,
 & can not be taken away fro the owner neyther
 in his temporall lyfe nor in the lyfe euerlastinge.
 Then these worldlye possessions that I haue spo-
 ken of is ryches, for why they bee but floures of
 the worlde. And that may bee well consydered by
 Joh the whiche was the rycheest man of worldlye
 possessions that was livinge at those dayes. And
 sodenly he was the poorest mā agayne that coulde
 be lpyunge, al the whyle he toke it in patience, and
 was content as apereth by his saying. Dominus
 dedit dominus abstulit, sicut dñs placuit, ita fac-
 tum est. sit nomen domini benedictum. Our lord
 hath gyven it our lord & hath taken it away. And
 as

of husbandry.

So. liii.

as it pleaseth our Lorde so be it, blessed be þe name
of our lorde. The which Job may be cysample to
every true chysten man of his patience & good
upryng in tribulatyon, as apereth by his story who
that lyfte to rede therin, and saynte Austyn sayeth
*Qui terrenis inhiat et eterno non cogitat utriusq[ue]
in futuro carebit.* He þe gathereth in worldly thynges
and thinketh not vpon euerlastyng thynges,
shall want both in tyme to come, for *S.* Ambrose
sayth. *Non sunt bona hominis q[uod] secum ferere non
potest.* They are not the goodes of man þe whiche
he can not beare wth hym, and *S.* Barnarde sayth.
Si vestra sint tollite vobiscum. Yf they be poures
take them wth you, the it is to be vnderstand what
goodes a man shall take wth hym. And these be the
good dedes and woorkes þe thou doste here in thys
temporal lyfe, wherof speketh Chylosom. *Fac be
ne et operate iusticiaz ut spem habeas apud deus
et non disperabis in terra.* Do wel & woike right
wisely that thou may haue truste in god, and that
thou be not in dyspayre in this worlde accordyng
to that sayeth the prophete Dauid. *Iunior fui et
enim senui & non vidi iustum derelictum nec semen
eius querens panem.* I haue bene young and haue
waren olde, and I haue not sene a rightwys man
forsaken nor his chyldren seking theyr breade.

What the p[ro]p[er]tye of a ryche man is

In mine opinion the p[ro]p[er]tye of a rich man
is to be a purchasour, & if he wil purchase I
counsel him to purchase in heuē, for Saine
Austi sayth. *Regnum celorum nulli clauditur
nisi illi qui se excluderit.* The kyngdome of heuē is
to no man closed, but to hym that wyl put out him
selfe. Wherefoze this text may geue the a corage to

Giii.

p[re]s[er]ue

The boke

p̄fixe thy mynd to make there thy purchase, and
 Salomon sayth. Quod mali carius emunt infer-
 num q̄ boni celum. Yll men bye hel derer then the
 good men bye heuē, and þ̄ me semeth maye be wel
 proued by a comē ensample. As I had a. M. shepe
 to sell and dyuers men came to me ⁊ bye euery man
 a. L. of þ̄ shepe al of onc pryce to pay me at diuers
 dayes I am agreed and graunt them these dayes
 some of þ̄ men be good men ⁊ kepe theyr promise
 and paye me at theyr dayes, and some of them do
 not pay me, wherfore I sue them at the lawe ⁊ by
 course of the comon lawe I do recouer my duty of
 them and haue theyr bodyes in pylson for exrecucy-
 on tyll they haue made me paymente. Howe these
 men that haue broken promyse ⁊ payde not theyr
 duty they bye theyr shepe derer then the good mē
 bought theyrs. For they haue imprisonmēt of their
 bodyes and yet must they pay theyr duties neuer
 thelesse, oꝛ els lye ⁊ dye there in pylson the whiche
 shepe be derer to them, then to the good men that
 kepte theyr promyse. Wyght so euery man chepeth
 heuen and god hath set it on a pryce and graunted
 it to euery man ⁊ gyuen vnto them dayes of pay-
 mēt the pryce is all one. And that is to kepe his cō-
 maundementes duringe theyr lyues, the good men
 kepe his commaundementes and fulfyll theyr pro-
 myse and haue heuen for the same at theyr decease.
 The yll men bꝛeak promyse and kepe not his com-
 maundementes wherfore at theyr decease they bee
 put in pylson and in paynes abiding the mercy of
 god, oꝛ in hell therto abyde his ryghteousnes, ⁊ so
 the yll men bye hell derer then the good men bye
 heuen, ⁊ therfore it is better to forgo a lytel pleasure
 oꝛ suffre a lytel payne in this world, then to suffre
 a muche

a much greater & a longer payne in another world
 Now syth hell is derer then heuen, I aduise þe spe-
 cially to bye heuē wherin is euerlastyng ioy wouē
 ¶ What ioyes oz plesure are in heuen. (ende.

Synt Austyn sayth Ibi erunt quecumq;
 ab hominibus desideratur, vita & salus co-
 pia gloria, honoz, pax & omnia bona. That
 is to say ther shalbe every thing þe any mā
 despyeth there is life, helth, plenty of ioy: honoure
 peace, & al maner of goodnes what woulde a man
 haue moze, And S. Paule saith. Oculis non vidit
 nec auris audiuit nec in cor hominis ascendit qd pre-
 parauit deus diligentibus se. That is to say, þe eye
 hath not sene, nor the eares hath hard, nor þe herte
 of a mā hath thought of so goodly thynges, þe god
 hath ordeined for the þe loue him. ¶ What a noble
 act þe were for an husband oz huswyfe to purchase
 such a ryal place in heuē, to þe which is no cōparisō
 ¶ Then it is to be knowen what thing pleaseth
 god most, that we myght do it.

¶ What thing pleaseth god most.

By the terte of S. Paule aforesayd, loue ples-
 seth god aboue all thing, & that may be wel
 proued by the saynges of our lord him selfe
 Where he saith. Da michi cor tuum et suffi-
 cit michi. Geue me thy hert and that is sufficiente
 for me, for he that hath a mannes heart, hath all o-
 ther goodes, what is thys mannes herte, it is no-
 thyng els but very true loue. For there can be no
 true loue but it cometh merely & immediatly from
 the hert, and yf thou loue god entypely w thy hert
 then wylt thou do his cōmaundementes. Then it
 wold be vnderstand & knowen by his commaun-
 dementes that a man may obserue and kepe them
 What

The booke

What be gods commaundementes.

There be in al. x. commaundementes þ which e were to longe to declare, but they be al concluded & comprehended in two, þ is to say: *Diliges dominum deum tuum super omnia & proximum tuum sicut te ipsum.* Loue thy soȝde god aboue all thyng, and thy neyghbour as thy selfe. These be lyght commaundementes and nature byndeth a man to fulfyll, obserue and kepe them, or els he is not a naturall man remembreinge what god hath done for the, fyrste he hath made the to the similitude and lyknes of his owne image, & hath giuen to the in this world diuers possessions special ly he hath redemed thy soule vpon þ crosse & suffered great paine & passion & bodely death for thy sake, what loue, what kyndnesse was this in hym to do for the, what could þ desyre moze of him to do for the. And he despyeth nothing of the again but loue for loue: What can he desyre lesse.

How a man should loue god & please him.

Surely a man may loue god & please him verye many wayes, but fyrst & pryncypally he þ will loue God and please hym, he must do as it is saide in Simbolo Athanasii. *Quicumq; vult saluus esse ante oia opus est, vt tenat catholicam fidem.* Whoso euer wyl be saued aboue all thyng he must nedes be stedfast in the sayth of holy churche. And accorde to that saynt Paule saythe. *Sine fide impossibile est placere deo.* Without sayth it is impossible to please god, & Deneca sayth. *Nil retinet q̄ fidem perdidit.* There abyedeth no goodnes in him that lost hys sayth, and so thou maye well perceyue that þ can not loue nor please god wythout perfyte sayth. And furthymoze thou may not presume

presume to studie nor argue thy saythe by reason,
for saynt Gregory sayeth. *Fides non habet meritū
ubi humana ratio prebet experimētū.* Saythe hath
no merite, where as mannes reason proueth the
same, this sayth is as a princypal signe that thou
louest god. Also thy good dedes and thy woꝝkes
is a good signe that thou louest God, for saynte
Jerome sayth: *Unusquisque cuius opera facit, eius
filius appellatur.* Whose woꝝkes euery man doth
his sonnes seruante he is called, and saynte Bar
naerde sayeth. *Efficatioꝝ est vox operis q̃ vox ser
monis.* The dedes and woꝝkes of a man is moꝝe
euidēt pꝛofe, then his wordes. The fulfyllinge of
the. vii. woꝝkes of mercy is another speciall signe
that thou louest god, and many moꝝe there be the
whiche were to longe to reherse them all. &c.

¶ How a man should loue his neighbour.

Thou muste loue thy neyghbour as thy selfe,
wherein thou shalt please god speciallꝛe, for
and thou loue thy neyghboure as thy selfe, it
foloweth by reason that thou shalt do nothyng to
hym, but suche as thou woldest should be done vn
to the. And that is to presume that thou wouldest
not haue any hurt of thy bodye nor of thy goodes
done vnto the, & likewise þ thou lovest do vnto hym
And also if þ woldest haue any goodnes done vn
to the either in thy body oꝝ in thy mouable goods
likewise shouldest þ do vnto thy neyghbour if it lye
in thy power. accordyng to the saying of s. Grego
ry. *Ne deus sine proximo, nec primus vere diligitur
sine deo.* Thou can not loue god wout þ loue
thy neyghbour, nor þ can not loue thy neyghbour
without þ loue god. Wherefoꝝe þ muste fyrst loue
god princypally and thy neyghbour secondarly,

¶

The booke

Of prayer that pleaseth god very muche.

Payer is honour and laude to god and a speciall thinge that pleaseth him muche, and is a great sygne that thou louest god, and that thou arte pcrfyt and stedfast in the sayth of holye churche, and that it is so it may be well consydeered by oure foze fathers that hath for the loue and honour of god made churches, and dayly ordaine and make Chauntryes, and Hospitales, and in them haue ordeyned and put persones, bycars, pooze men and women, and prests to syng and praye for them and al chrysten soules. And though a man haue ordeyned and made suche houses, yet it is not inoughe for hym but he muste dayly and at some conuenient tymes excrcyse and vse prayce hym selfe, as he is bounde to do, for sayncte Ambrose sayeth, *Relicto hoc ad quod teneris ingratus est spiritui sancto nunquid aliud operaris.* If thou leane that thyng vndone that thou art bound to do, it is not acceptable to god what so euer thou doest elles, then it is necessary that thou pray, and a pooze man doyng hys laboure truly on the day and thynketh wel then he prayeth wel, but on the holy daye he is bounde to come to the church, and heare the diuine serayce.

What thyng letteth prayer.

There be two impedimentes that letteth and hyndreth prayer þ it may not be heard. And of the fyrste impediment speketh Elape the prophete. *Quia manus vestre plene sunt sanguine i. peccato ideo non exaudiet vos dominus.* Because your handes be full of blood, that is to say ful of synne, therfoze our lord doth not graciously here you, and also prouerbioꝝ, iii. *Longe est dominus ab im*

ad impijs et oraciones iustorum exaudiet. Dure
 lord is farre fro wycked men, and the prayers of
 ryghtwyle men he graciously hereth, & saynt Ber-
 nard sayth. Quia pceptis dei aduertitur quod in
 oratione postulat nō meretur. We þ doth not gods
 des cōmandemētes he deserveth not to haue hys
 prayer. The second impediment sayth Anastasius
 Si nō dimittas iniuriam que tibi facta est non orac-
 tionem pro te facis sed maledictionem super te in-
 ducis. If thou forgyue not the wronge done vnto
 the thou doest not praye for thy selfe, but thou in-
 duces goddes curse to fall vpon thee, & Ihesus
 sayeth. Sicut nullum in vulnere proficit medica-
 mētum si ad huc dolor in mente ita nihil proficiat
 oratio illius cuius adhuc dolor in mēte vel odium
 manet in pectore. Like as a playster or medecin cā
 nat hcle a wounde yf there be anye yron styckynge
 in the same, ryght so the prayer of a man profitech
 him not as longe as there is sorowe in his minde
 or hate abydinge in his brest, for saint Augustyne
 sayeth: Si desit caritas frustra habentur cetera.
 If charite want, al other thynges be voyde.
 Wherfore thou muste se that þ stand in the state
 of grace, and not infect with deedly synne, and the
 pray if thou wylt be heard.

How a man shulde pray.

It is to be vnderstande þ there be dyuers ma-
 ner of praynges. Quedam publica et quedam
 priuata. That is to saye, some of them openly
 and some priuatly. Prayer openly muste nedes be
 done in the churche by þ ministratores of þ same
 before the people. For it is done for al the cominal
 ty, and therfore the people in þ oughte to cōspyre
 them selfe to the sayd mynistratores and there to
 be praye.

The booke.

be present to pray vnto god after al due manner.
Oratio priuata. The prayer priuately ought to be
done in secret places for.ii. causes. For prayer ele
uately and lyfteth vp a mannes mynde to God, &
the minde of man is sonder & better liſte vp when
he is in a priuy place & ſeperat from the multitude
of people. Another cauſe is to auoyde vaine glory
þ might lyghtly enſue oꝝ ryle therupon when it is
done openly, & therof ſpeaketh our ſauour where
he ſaythe. *Tū oratis non eritis ſicut ipocriti qui ſtā*
māt in ſinagogis & in angulis platearū ſtātes ora
re. That is to ſay, whē ye pray be not as ipocrites
the which loue to ſtande in theyꝝ ſinagoges & cor
ners of the hye wayes to praye. And ſome folkes
pray with the lippes oꝝ mouth & not wꝝth þ herte
of whom ſpeaketh our lord by hys prophet. *Nō la*
būs me honorant cor autē eorū longe eſt a me.
They honour me with their mouth, & theyꝝ herte
is far frō me, & S. Gregory ſayeth. *Quid prodeſt*
ſtrepitus labiorū vbi mutū eſt cor. What profiteth
the labour of thy mouth, where thy hart is dome.
& Iſidore ſaith *Longe quippe a deo eſt animus qui*
in oratione cogitationibus ſcūli fuerit occupatus
hys ſoule is far from god that in his prayer hys
mynde is occupped in workes of the worlde. Ther
be ocher þ pray: both w the mouth & herte, of whō
ſpeaketh S. Jo. x. *Veri adoratores, adorabūt pa*
trē in ſpū & veritate. The true prayers wꝝll wor
ſhypp the father of heuen in ſpīte & with truth. As
ſodoꝝus ſayth. *Tūc veraciter oramus quādo ali*
ud nō cogitamus. Then we pray truly when we
thinke of nothing els. Richardus de Hāpol. *Ille*
deuote orat q nō habet cor vacabūdū ī terrenis oc
cupationibꝯ ſed ſublātū ad deū ī celeſtibꝯ. He
prayerth

eth deuoutly that hathe not his herte wauerling in
worldly occupacions, but alway subliuate & lyfte
vp to god in heuen. Ther be other that pray w the
herte vsñ Mathel vi. Tu autē cum oraueris intra
cubiculū tuū. i. in loco secreto et clauso hostio, ora
patrem tuū. When þ shalt pray entre into thy cha
ber or oratory & bar the doer & pray to the father of
heūē. *Modorus. Ardus oratio est non labiorū sed*
cordium, potius enī orandū est corde q̄ ore. The
hotter prayer is with the harte then with the lyp
pes, rather pray with thy hert then w thy mouth
Regum primo. Anna loquebatur in corde. Anna
speaketh with the herte.

¶ I meane to put away ydel thoughtes in prayng.

Add to auoyde wauerig myndes, in worldly
occupatōs when þ shalt pray, I shal shew
vnto you þ best experience þ euer I coulde
finde for þ same, þ whiche haue be much troubled
therw. And that is this he þ can rede & vnderstand
laten, let him take his boke i his hand, & loke red
fast vpon the same thing þ he redeth and sayth þ
is no trouble to him, & remember the englyshe of þ
same. Wherfor he shall fynde great swetnes & shall
cause his minde to folow the same, & to leaue other
worldly thoughtes. And he þ can not rede nor vnder
stand his Vater noster Ave, nor Crede, he must
remēbre the passio of Chyiste, what paynes he suf
fred for him & all mankinde, for redeming of theyr
soules. And also þ miracles & wonders þ god hath
donz, & fyrst what wonders were done þ night of
his natiuitie & birth. And how he turned water i to
wine, & made þ blind to se, þ dōbe to speke, þ dese
to here, þ lame to go, þ sycke to be holt. And howe
he fed v. *th.* w two fythes & v. barley loues, where
of was

The booke.

of was left. xii. coffens of sheppes of fragmentes.
 And howe he rayled Lazar from dethe to lyfe with
 many mo miracles þ he innumerable to be rcher-
 sed. And also to remeþze the special poyntes of his
 passyon how he was solde & betrayed of Judas &
 taken by the Jewes and brought before Pylate,
 then to kyng Herode, then to bythope Cayphace &
 then to Pylate agayne that iudged him to dethe &
 howe he was bounde to a pyller & skourged hym,
 & bobbed him, mocked him, spyt on his face, crow-
 ned him w thorne, & caused hym to bere the crosse
 to the moût of Caluary wher vpo he was nayled
 both handes and fete & wounded to the herte wyth
 a sharpe spere and so suffred death. And howe he
 sette out soules of our foze fathers forthe of hell.

Howe he rose from deathe to lyfe, and howe ofte
 he appered to his discyples & other mo. And what
 myracles he wroughte afterwarde and specyallye
 what power he gaue to his disciples that were no
 clerkes, to teach and pzeache his sayth and worke
 many miracles, and specyally when they pzeach a
 foze men of dyuers nacjons and lāgages, & euerye
 man vnderstande them in theyr owne langage, the
 which is a sygne that god wolde haue euerye man
 sauēd and to knowe his lawes the whiche was a
 myracle able to conuert al the infideles, heretykes
 and lollers in the worlde.

¶ A meane to auoyde temptacon,

It is ofte tymes sene that the holier that a man
 is the moze he is tempted, and he that so is may
 thanke god therof, for god of his goodnes and
 grace hath not geuen to the dyuell auctorytie nor
 power to atempt anye man further & aboue that,
 that he that is so tempted may withstande, for D.

Gregory

Gregory sayth. Non est timendus hostis, qui non potest vincere nisi volentes. An enemy is not to be dred, the which may not be ouercome, but yf a man be wylling. And it is to presume, that he that is so tempted standeth in the state of grace, for saynte Ambrose sayeth: Illos diabolus vexare negligit quos iure hereditario se possidere sedit. The deuill dispiseth to vexe or trouble those, the which he feleth him selfe to haue i possession by right heritaunce. And if thou be so tēpted, vexed or troubled: I shal shewe vnto the two verses that i do therafter, thou shalt be eased of thy temptacion, and haue great thanke and laude of god i rewarde therfore these be the verses. Hostis non ledit nisi eius temporatus obedit. Est leo seddit si stat quasi mulca resedit. That is to saye, þ goostly enemy hurteth not but when he that is tempted obeieyth to his temptacion. The thys goostly enemy playeth the lyon, yf that he that is tempted lyteth still and obey vnto him. And if he þ is tempted stande stiffly agaynst him, the goostly enemy flyeth awaye lyke a flye, This me semeth may be well proued by a familyer ensample. As a lord had a castel, i deliuered it to a captayne to kepe, yf thcr come enemyes to the castell and call to the captayne and byd hym deliuer them this castel. The captayne coumeth i openeth them the gates i deliuer the keyes, now is thys castell lone wonne, i thys captaine is a false traytour to þ lord. But let þ captayne arme hym selfe, and shutte the gates i stand stidye vpon the walles and to comaunde them to adoyde at theyr paris they wyl not cary to make any assaut. Right so euery man is captayn of his owne soule, and if thy goostly enemy come and tempte the, and thou

The booke

that arte capayne of thyne owne soule wyl open
the gates and deliuer hym the keys & lette him in
thy soule is sone taken prysoner, and thou a false
traytour to thy soule, & worthy to be punished in
pryson for euer. And if thou arme thy selfe and stande
stiffly agaynst hym, & wyl not consent to him. He
wyl auoyde & fflye away, & thou shalt haue a great
rewarde for withstandyng of the sayde temptacon

Almeſſe dedes pleaseſth much god.

Almeſſe dedes pleaseſth god verie much and
it is a great ſpigne þ thou loueſt bothe god
and thy neyghbour. And he of whome al-
meſſe is aſked ought to conſydre. iiii. thynges that
is to ſaye, who aſketh almes, what he aſketh and
wherunto he aſketh. Now to þ fyrſt, who aſketh
almeſſe. Deus petit. God aſketh, for ſaynt Jerōe
ſayth. Quia deus aded diligit pauperes qđ quic-
quid ſit eis propter amorem ſuorum reputat ſibi factum
that is to ſay, becauſe that god loueth poore men
ſo muche, what ſo euer thyng is geuen vnto them
for the loue of hym he taketh it as it were done to
hym ſelfe, as it is ſayd in hys goſpel. Quid vni ex
minimis meis feciſtis mihi feciſtis. That thinge þ
ye geue or do to the leaſt of thoſe that be myne, ye
do it to me. Then to the ſeconde, what aſketh god
Non noſtrum ſed ſuorum. He aſketh not þ thyng that
is ours, but that thyng, that is hys owne, as ſaith
the prophet Dauid. Tua ſunt domine oſa et que
de manu tua accepimus tibi redimus. Good lord
al thynges be thyne, & thoſe thynges that we haue
taken of the, of thoſe haue we geuen the, then to
the thyrd. Where vnto doth god aſke. He aſketh
not to gyue hym, but alonly to borrow. Non came
ad triplas ſed immo ad centuplas. Not all onely to
haue

haue thyse so muche, but forsooth to haue an hundreth tymes so muche as saynt Austen saythe. *Disce homo quid veneraris homini, venerare deo et cētuplū accipies ⁊ vitā eternam possidebis.* Thou wretched man, whye dost thou worshyp oʒ drede man, worshyp thou god and drede hym, and thou shalt receyue an hundred tymes so muche, ⁊ haue in possession euerlastyng lye, the whiche many folde passeth all other rewardes. *Prouerbioꝝ. xiiij. Generatur dominus qui miseretur pauperibus.*

We worshyppe our lord that hath mercy ⁊ pety of poore folkes, and the glose therof sayth. *Cētuplū accepturus.* And thou shalt receiue an hundred tymes so muche. And it is to be vnderstande that there be thre maner of almesse dedes that is to say *Egēti largire quicquid poteris, dimittere eis a quibus lēsus fueris. Errantem corrigere, et in viā reducere.* That is to saye, to gyue to the nedp what thou well maye, and to forgyue them that haue trespassed to the, and correcte them that do amysse and to byngne them into the waye of ryghte.

The firste maner of almesse dedes.

Egēti largire quicquid poteris. Gyue to the nedp what thou well may, for our lord sayeth in hys gospel. *Date elemosinam et omnia munda sunt vobis, et alibi date et dabitur vobis.* Gyue almesse and al worldly ryches is yours gyue and it shalbe gyuen to you. Almesse dede is a holy thyng, it encreaseth a mannes welth, it maketh lesse a mannes synnes, it lengthens a mans lyfe, maketh a man of good munde, it deliuereth yt tymes ⁊ closeth al thynges, it deliuereth a man fro death, it copneth a man wyth angels, and seuereth hym from the deuyl, ⁊ is lyke a wall vnable

The boke

to be foughten agaynst, and saint James sayeth
Sicut aqua extinguit ignem, ita elemosina extinguit peccatum. As water slaketh fyre, so dothe almes dede slake synne. Salomon sayeth. *Qui dat pauperi nō indigebit.* He that geueth to a poore mā that neuer haue nede, and also he sayeth. *Qui obdurat aurē suā ad clamorē pauperis, & ipse clamabit et nō exaudietur.* He that stoppeth hys eare at the clamour or cry of a poore man (he shall cry) & he shall not be graciously harde. There maye no man excuse him frō gyuyng of almes, though he be poore. And let him go as the poore wydow dyd that offered a farthyng, wherefore she had more thanke & rewarde of god, then the ryche man that offered gold. And yf thou maye not gyue a ferthing gyue lesse, or gyue saye wordes or good informacion, ensūple & token, & god shall rewarde the bothe for thy dede and for thy good wyl. And that thou doest do it wpyth good wyl. For saynte Paule saith. *Illarē datorē diligit deus.* God loueth a glad gyuer, & that it be of true begottē goodes, for Salomon saith. *De tuis iustis laboribus ministra pauperibus.* Of thy true labours minister & gyue to y poore folke, for Isidorus saith. *Qui in iusti tollit, iuste nunq̄ tribuit.* He that taketh wrongfully, cā not gyue truly, for it is wyten. *Ecclesi. xxxv. Qui de rapinis aut vluris aut de furto immolat quā si qui corā patre victimat filiū.* He that offereth of the goodes that he getteth by extorcion, vlury, or thefte. He is lyke as a man slewe the sonne in the presence of the father. y may ryght well knowe the father wold not be wel cōtent. No more wold god be pleased with the gifte of such begotten goods.

¶ The seconde maner of almesse.

Dimittere

Dimittere eis a quibus lesus fueris. To forgive them that have trespassed to the, wher in thou shalt please god muche. For it is in the gospel of saynte Marke. xi. Si nō dimiseritis aliis nec p̄ vester celestis dimittet vobis peccata vestra. If ye forgive not, our father of heaven wil not forgive you your sinnes. Also yf thou do not forgive other, thou shalt be found a lyer, as oft as thou sayest thy pater noster, wher thou sayest. Et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris. And forgive to vs our dettes as we forgive to our debtors. By these dettes may be vnderstand the thinge p̄ we ought to do to god, & do not them. And also the trespasses and the syn that we have offended to god, in that we aske mercy of. And yf thou wylt not forgive thou maye not aske mercy of ryght. Eadem mensura qua mēsi fueritis remensietur vobis. The same measure that ye meat other mē by, shal be meated vnto you. Dimittere autē rācorē & maliciā omnino necessitas est, dimittere vero actionē et emendam opus est consilii. To forgive at rancour and malyce that a man oweth to the in his harte, thou arte bound of necessitie to forgive, but to forgive all the hole trespassse or to leaue thyne action for a reasonable mendes. Therfore it is but a dede of mercy if thou so do, and no synne thoughe thou sue the lawe wyth charite. But and a manne haue done to the a trespassse, and that thou arte glade that he hath so done that thou maye haue a quarel a mater, or an action against him and nowe of malice or yll will, thou wylt sue hym rather then for the trespassse, nowe thou synnest deedly, bycause thou doest it rather of malice then for the trespassse, and then

The boke

haste thou losse thy charitie, prouerbio xxxii. Qui
 pronus est ad iram benedicitur. He that is redye
 to forgyue shall be blessed.

¶ The thyrd manner of almes.

E Rantem corrigere et in vinam veritatis re
 ducere. To correct a myse doer & to brynge
 him into the waye of right. It is to be vnder
 stande that there be thre maner of correctiōs. The
 fyrste correction is of an enemy, the seconde is of a
 frende. And the thyrd correction is of a Justice.
 To the first sayeth Chrysostome Corripe non vt ho
 mis expetens vindictam, sed vt medicus institutus
 medicinam. Correct not as an enemy doinge venge
 aunce, but as a phisicion or surgion, ministerynges
 or gyuyng a medicine. To the seconde sayeth Sa
 lomō. Plus proficit amica correctio. ¶ corre
 tio turbulenta. A frendly correction p'ofiteth more
 then a troublous correctiō, for if thou speake cur
 telly to a man that hath offended, and with swete
 wordes of cōpassyon, he shall rather be conuerted
 by them then with hpe wordes of greate punysh
 ment, and Flodorus sayth. Qui per verba blanda
 castigatus nō corrigitur, acris necesse est vt argu
 tur. He that wyl not be chastised with saye wo
 rdes, it is necessary that he be more hardlier & streng
 ther reuoued or punyshed. To the thyrd, sayeth
 saynt Jerome. Equū iudiciū est vbi non persone
 sed opera cōsiderantur. There is an euil iudgemēt
 where the person is not regarded, but the workes
 are considered, and also it is wyrtten. Reddet vni
 usq; iuxta opera sua. He shall yelde to euery man
 after his workes, and S. Austen sayeth. Sicut meli
 ores sunt, quos corrigit amor, ita plures sūt quos
 corrigit timor. As those be better that be chasty
 sed

sed by loue, there be many mo that be chastised by
fearre. For and they feared not the punishmente of
the lawe, there woulde be but a fewe chastised by
loue, and saynt Gregoipe saythe. *Facientes pro-
cul dubio culpam hēt qui qđ potest corrigere negli-
git emendare et illic ita non prohibere consēsus ex-
cois est.* He that maye correct & doth not, he taketh
the offence to hym selfe of the dede, and he ſ dothe
not for byd vnlawful thinges consēteth to ſ same

What is the greatest offence that a manne
may do and offende god in.

In myne opinion, it is to bee in dyspayre of the
mercy of god. And therfore what soeuer that
thou hast done or offēded god, in word, worke
thought or dede, be neuer in dyspayre for it, for *A-
sodorus* saith. *Qui veniā de peccato desperat plus
de desperatione peccat q̄ de culpa cadit.* He that
dyspayreth to haue forgiuenesse of his synnes, he
synneth moze in the dyspayryng then he dyd in the
synne doyng, for *Saynt Jerome* sayth. *Magis
offendebat Iudas deus in hoc qđ se suspendit q̄
in hoc qđ eum tradidit.* Iudas offēded god moze
in that, ſ he hanged him selfe, then he dyd when he
betrayed god, for god sayth in his gospell. *Illo
moztē peccatoris sed magis vt conuertat et uiuat*
I will not the deth of a synner, but rather that he
may be conuerted & lyue. And also sayth. *Nō veni
vocare iustos, sed pctōres ad penitentia.* I haue
not comen to call ryghtwysmen, but to call syn-
ners to do penaūce. For thou can not so lone crye
God mercy with thy hert, but he is as readye to
chaunge his sentence & to graunt the mercye & for-
gyuenes of all thy synnes, for *S. Augusten* sayth.
Sicut scintilla ignis i medio maris sic oīs impietas

The booke

Viri ad misericordiam dei. As a sparke of fyre is in comparison able to dryue vp al þ water in þ sea no moze is al the wickkenes of man, to the mercys fulnesse of god. And therfore it is conuenient that a manne shoulde be penitent, contryte, and aske god merce, and forgiuenes of hys synnes and of offences that he hathe done wherof speketh Crisostome. *Nemo ad deum aliquando flens accessit, quod non postulauerit accepit.* No mā hath gone any tyme wepinge to God, but he hathe taken oz had that thyng that he hath asked. And Saynte Barnard sayeth. *Plus cruciant lacrimae peccatoris diabolus quam omnes genus tormentorum.* The teares of a synner turmenteth the deuyl moze then all other kyndes of turmentes, and Saynte Augustine saythe. *Acriores dolores demonibus non inferimus quam cum peccata nostra penitet do et confitendo plangimus.* We can not do moze sharper sorowes to the deuylles, then when we wayle oz wepe in confession, & doing of penaunce. And that may be well proued by Mary Magdalen when she kneeled downe and cryed god mercy and kyste his fete, and washed them with the teares of her eyen, and wyped them wpyth the heare of her dead, to whome our Lorde saide as in his gospel. *Dimittuntur tibi peccata tua.* Thy synnes are forgyuen to the, and also sayde to her. *Fides tua te saluum fecit, vade in pace.* Thy fayth hathe saued the go thou in peace. To the which merce and peace I beseech Almyghty Iesu bring all chris ten soules. Amen:

BE it knowen to al men spirituall and temporall, that I make protestation befoze god & man, that I entende not to wyte any thyng
the

that is or maye be contrary to the sayth of chryste
and all holy churche. But I am readye to reuoke
my sayinge yf any thyng haue passed my mouth
for wante of learnynge. And to submytte my selfe
to correction, and my booke to reformation. And
as touchynge the poyntes of husbandrye, and of
other articles conteyned in this present booke.

I wyl not saye that it is the best waye, and wyl
serue beste in all places, but I saye it is the beste
waye that euer I coulde proue by experience, the
whiche haue bene a houtholder this. xl. yeres and
more. And haue assayed many and dyuers wayes
and done my diligence to proue by experyence,
whiche should be the best waye.

¶ The Auctor.

God ytell quere, and recomende me.
To al that this treatise shall se, here, or rede,
Praying them therewith contented be
And to amend it in places, where as is nede.
Of eloquence they maye perceyue I wante þe lede
And rethorpyke, in me doth not abounde.
Wherefoze I haue sowne suche lede as I founde.

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d.

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